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The LUTHERAN OUTLOOK

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Vol. X MAY, 1945 No. 5

Pointed Paragraphs

WE LIVE IN AN AGE—

WHICH THINKS that being lost in the woods is a new freedom.

Which, having made a mess of civilization, petulantly cries, "Why doesn't God do something?"

Which, because it subtracts faith, multiplies fear.

In which men demand education for their children, but decline discipline for themselves.

When desire is deity and realization is futility.

Which seeks to settle every problem by denying its existence—the reality of sin, for instance.

Which puts the highest premium on knowledge, but when it gets it, doesn't know what to do with it.

Which seems to think it has robbed death of its sting by transforming the cemetery into a "memorial park."

Which boasts of its unbelief instead of being ashamed.

Which thinks a life daring which is only delirious.

Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the Word of God.

In which youth boasts it is hard-boiled, when it is merely half-baked.

Which prepares for everything, even for a "rainy day," but fails to prepare for eternity.—*W. H. Houghton.*

"You are an honest boy," said the lady as she opened the roll of five one-dollar bills, "but the money I lost was a five-dollar bill. Didn't you see that in the advertisement?"

"Yessum," answered Johnnie. "It was a five-dollar bill that I found, but I got it changed so you could pay me a reward."

WE HAVE PUT NOTHING INTO IT

"He continued in prayer to God." "And as He prayed His sweat was as it were great drops of blood." Has our season of prayer any resemblance to these? Does it suggest energy and sacrifice, even to the point of blood? Are our intercessions weighted with purpose, and have we the demeanor of an armed man cleaving his way to some shining palace of gold? How much do we put into it? Many of us have scarcely begun to pray at all. We have only played at praying. It has not been a mighty business; it has only been a harmless convention. We have put nothing into it, and therefore we have taken nothing out. We have "prayed amiss."—*J. H. Jowett.*

WORKING WITH GOD

Whoever makes a garden
Has, oh, so many friends;
The glory of the morning,
The dew when daylight ends,
The wind and rain and sunshine,
And dew and fertile sod.
Whoever makes a garden
Works hand in hand with God.
—*The War Cry.*

Theodore Roosevelt once said: "Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I know also as a matter of fact that the average man does not so worship."

A CHRISTIAN IS

A *mind* through which Christ *thinks;*
A *heart* through which Christ *loves;*
A *voice* through which Christ *speaks;*
A *hand* through which Christ *helps!*

More and more, as I get older and go on preaching, I find that if I take a text, I need the whole Bible to explain it.—G. Campbell Morgan.

REVERSING THE ORDER

James McDougall, young Scottish candidate for the ministry, was walking to the pulpit to preach his trial sermon. He had worked hard on it, and felt that it was a very good sermon. He had a good voice, and felt certain of making a fine impression. The self-confidence and pride in his face and bearing were evident to many in the church. A writer records how old Robin Malair, the sexton, slowly shook his grizzled head as he said, "I hae me doots o' you, laddie." He had seen many candidates mount those steps, some in pride and some in humility. James McDougall made a miserable failure that day. As he walked slowly down the pulpit steps, head bowed and heart humbled, old Robin mused, "Aye, laddie, if ye had gone up as ye came doon, ye might hae come doon as ye went up."—*Sel.*

Some people in church look like guests at a royal banquet, who couldn't afford to be left out, but have been forbidden by their doctor to eat anything.—W. R. Maltbie.

GOD OR MAMMON?

A woman who did not understand the language of business went into the Bank of England to consult someone about her loan holding. The clerk to whom she talked happened to be rather a grave person. He inquired:

"Is it a case of conversion or redemption, madam?"

"Conversion? Redemption?" faltered the woman. "Er-pardon me, is this the Bank of England or the Church of England?"—*Montreal Daily Star.*

Fight on, my soul, and take no rest,
Nor backward look upon the past;
The thing thou hast desired most,
Is even now within thy grasp.
Then upward look, nor be dismayed,
Nor wed thyself to things below;
But press with dauntless courage on,
And capture kingdoms as you go.
—*Eugene Brooks.*

CLOSE THESE GATES

One gate at which our defense is weak might be called "Syphilis." Through this gate to mental hospitals in New York State passed 978 patients in 1942. That this gate can and should be closed has been known for more than twenty years . . . .

Another gate at which our defense is still weaker might be called "Alcohol."

Said a teacher to a little girl learning to write: "But where is the dot over the 'i'?"

Little girl: "It's in the pencil yet."

Will many of us let our good intentions stay in our hearts and our intended offering in the pocket?

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LUTHERAN OUTLOOK

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EDITORIAL

ar in Europe Ends ith Ghastly Month

ORLD WAR II in its European phase has come to an end. Official anouncement that V-E Day had come at last was made simultaneously by governments of the United States, Great Britain, and sia on May 8, but the end of the conflict in Europe had been foreseen for weeks. When the official announcement came, however, it was attended with such a universal outburst joy as mankind has probably never known before. was tempered only by the knowledge that the con- against Japan must still go on, and that a long and er struggle may still lie ahead before the world may y enjoy the blessings of peace. May God in His cy hasten the day!

o month in human history has probably brought a ater number of world-shaking events than the last ty days. Beginning with the sudden death of Presi- t Roosevelt on April 12, mankind has been shocked in and again by a succession of startling developments it witnessed the awful dénouement of the tragic ggle in Europe.

Hardly had the American President been laid away his final resting-place at his ancestral home on the dson River before climactic events in Europe began presage the approaching end of the bitter war against ler. On April 17 it was announced that the Seventh erican Army had broken into the Nazi shrine city of remberg, where the German dictator had staged so ny of his dramatic national spectacles. Two days er Leipzig, fifth largest city of Germany, and noted iversity and cultural center, fell to the American st Army.

Then came the long-awaited announcement that the ssian tank armies on April 21 had broken down rlin's outer defenses and were battling furiously in the rubble-strewn streets of the German capital. For twelve days the opposing armies were locked in what has been described as the bloodiest battle in history before the defending Germans, numbering 100,000 men, surrendered on May 2.

On the same day that the Red armies entered the German capital, American, Polish, and Italian troops of the Fifth and Eighth Armies surged into Bologna, and the collapse of the Nazi-Fascist forces in northern Italy appeared imminent.

On April 25 there occurred the dramatic junction of American and Russian forces in Germany. The meeting took place at Torgau, when soldiers of the First American Army and First Ukrainian Army climbed out on a demolished bridge over the Elbe River and grasped each other's hands. This joining of the Americans and Russians split Germany in two and definitely sealed the doom of Nazi dominion over the Reich. To emphasize the complete demoralization of the German armies, Patton's famous Third Army thrust across the Austrian border on the same day in an effort to join the Russians farther south.

SATURDAY, April 28, will probably be remembered as one of the strangest days in human history. For the Axis powers and their leaders, it was a day of judgment, a dark day of reckoning and retribution. An air of great emotional expectancy swept over the entire world as the news was flashed to the ends of the earth that Hitler was dying in Berlin and that Heinrich Himmler, once the dreaded German Gestapo chief, had offered to accept on behalf of the German government the Allies' demand for unconditional surrender. It later developed that the report was true, but that the offer had been refused by the United States and Great Britain because the Nazi leader had failed to include Russia in his proposal.

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But the hand of nemesis had reached farther than that on that fateful Saturday. It had caught up not only with Hitler, but also with his partner in the conspiracy to dominate the world—Benito Mussolini. Trying to escape from his collapsing Fascist regime in northern Italy, he had attempted to cross the Swiss border at Lake Como with his young mistress, Clara Petacci, and with various cabinet officials and high ranking officers, when he was discovered by Italian Partisans. After a summary trial by Liberation forces, Mussolini was executed by a firing squad, as were also his mistress and other members of the party.

The bodies of the victims were then placed in a moving van and brought to Milan, where they were unceremoniously dumped into the Piazza Loretto, not far from the spot where Fascism was born. Here the mad mobs milled about the mass of tangled bodies throughout Sunday, kicking the form of the man who once aspired to be another Caesar and spitting in his face. Later they attached wires to the feet of the dead dictator and to those of his young mistress and hung them head down in the square to be exposed to the view of the populace. Such was the ghastly end of the man who had promised the Italian people that he would restore the glory of the ancient Roman Empire, but instead led them into untold suffering and misery.

On Sunday, April 29, the Seventh American Army crashed into Munich, the birthplace of Hitler's National Socialism, and two days later, May 1, the official German radio proclaimed that Hitler was dead. Grand Admiral Karl Doenetz, the announcement stated, had succeeded him as the German fuehrer. How or when the Nazi leader died was not revealed, but the implication was that his death had occurred in Berlin. On the following day, the German capital capitulated to the Russians.

Collapse of organized German resistance proceeded rapidly during the succeeding days, beginning with the surrended of all German forces in northern Italy under General Heinrich von Vietinghoff-Scheel and followed by the capitulation on May 4 of the Nazi armies in Holland, Denmark, and northern Germany. Except for the occupation forces in Norway and scattered armies in Bavaria and Czechoslovakia which seemed to be acting independently of all central authority, the war had apparently come to an end. Germany lay defeated and prostrate, and the whole world was waiting expectantly for the announcement of V-E Day which finally came on May 8.

Historic Peace Meeting Opens at Golden Gate

"WE APPROACH our task humbly, but with united resolution. The prayers of the people are with us. They are spoken in many tongues and in the words of many creeds. But they are as one voice, rising from the tragedy and suffering of war, in prayer for lasting peace. Thus fortified, and with the guidance of Almighty God, we must and shall fulfill the purpose for which we ha come together."

Thus spoke Secretary of State Stettinius as he co cluded his brief address with which he opened the hi toric United Nations Conference on International Orga ization in San Francisco, Calif., on April 25. The addre of President Truman, brought by radio from Washin ton, had just been completed, and he, too, had sound a solemn religious note in which he invoked the aid a guidance of God in building an enduring monument peace. And the world's millions, listening breathless in every part of the globe, realized that one of history long-awaited moments had come at last, the evide fulfilment of the dream of ages; for the nations of t earth had come together to "beat their swords in plowshares and their spears into pruninghooks" a to plan for a world that shall know the curse of war more.

It is far too early yet to seek to assay the probab outcome of the Conference. Hardly had it gotten unc way when numerous complications began to manif themselves. Russia's Molotov demanded three votes the Assembly of the new Security organization, and g them. Great Britain insisted on six, and this was lik wise granted. Serious disagreement also developed ov the chairmanship, when Molotov refused to give l assent to the usual diplomatic courtesy of having t host nation name the presiding officer. The result wa compromise, by which it was agreed that there shall four chairmen from the four sponsoring powers, pres ing in rotation, but delegating their powers to Secreta of State Stettinius for administering the business of t Conference and its two major committees.

More serious was Russia's fight against admitt Argentina to the Conference unless the Lublin gove ment sponsored by the Soviets likewise be admitted. T controversy had serious implications, because it brou into the clear limelight the very evident fact that t Soviets had already failed to fulfill the pledges giv at Yalta, when they agreed to include other Pol elements in the communistic Lublin government. T the Russians lost by a decisive vote was a clear indicat of the temper of the Conference.

All this is making it increasingly apparent to Chr tians that, while they pray fervently for the success the proposed world security organization, it will ta something more than the decisions of diplomats a statesmen to bring about an enduring peace among m kind. What the world needs more than anything else the healing power of the Gospel of Jesus Christ. T evangelization of the whole world must become a p mary task before a basic change in the attitude of n tions can be effected. Only as men have become rec ciled to God through a divine Saviour is there any r hope that they will become reconciled to one anoth Deeply significant, therefore, was the message wh the National Lutheran Council dispatched to Presid Truman and to the American delegates at the San Fr cisco Conference, reading:

e National Lutheran Council, embracing more than and one-third million Americans, prays to God for an Francisco Conference and calls upon our nation's sentatives there to seek guarantees for religious li- throughout Europe. The paramount need for the ng of the world is the free proclamation of the Gos- f Jesus Christ. It alone can bind up the wounds of and establish a peace which deserves to endure.

pressive also was the message sent to the American gation by the Federal Council of Churches of Christ merica, through its president, Bishop G. Bromley am. It said:

greater concert of prayer accompanies the opening of San Francisco Conference than any other conference story. Around the Conference are gathered the hopes weary and suffering world, and millions now implore id of Almighty God. The death of President Roosevelt deepened the poignancy of our hope and the mood of er.

e gravest fears of the peoples are that the world may rt after the war to the old international anarchy with dequate organization to correct the conditions that carry them the dreaded prospect of another world war. But e is the insistent demand that this shall not be, that the fices for a better world shall not have been futile, that movement toward world organization shall be advanced an Francisco in such a way as to invoke the moral and tive forces of mankind and not rely primarily upon re- sive force. The call to prayer has gone out from the onal heads of Churches and from leaders of great secular nizations.

ie highest aspirations of people everywhere seek expres- through you and your colleagues. There may be some ng our fellow citizens who expect you who are delegates erve only immediate and narrow national interests; but believe that they do not represent the dominant desire ur people. The highest interests of the world and the iest interests of our nation coincide.

e appreciate the difficulties and the immensity of your . Therefore our prayer and the prayer of multitudes of fellow citizens is that you may be aided by patience, dom, and courage from on high.

uch expressions as these are an indication of the nse interest and concern with which the entire urch and all mankind are watching the developments he Golden Gate. These are indeed momentous days human history, days when the people of God every- ere should be found on their knees.

utheran Commission eports on Europe

WE NEVER heard anyone laugh out loud from the time we reached England until we were in Swit- land. A few people smile in Stockholm, but no one ghs audibly."

These words by Dr. Ralph H. Long, executive director the National Lutheran Council, summarize the im- ession brought back from Europe by the Commission t by the Lutheran Churches of America to view the voc overseas wrought by the ravages of war. Dr. P. Bersell, president of the Augustana Synod, was chair- man of the Commission, and Dr. Lawrence B. Meyer of the Missouri Synod was the third member.

"We have come back," declares Dr. Bersell, "with a great sorrow. One cannot come so close to this most terrible of all wars without the contact doing something to him. The total devastation, physical and spiritual, is indescribable and unappraisable. There is a real burden upon our hearts to tell our people in America of the suffering over there, not only to excite sympathy, but to provoke action. For there is something to do about it. The picture is not altogether dark. Christian love is not dead. Faith is not totally gone. The Kingdom of Christ is not lost. Christ still reigns, and right now He is calling to His followers to gird for action and to rise to an unparalleled opportunity for service in His name.

"At least 5,000 Lutheran church buildings, including church institutions, have been bombed or demolished in England, France, Norway, Finland, Denmark, Germany, Esthonia, Latvia, Lithuania, Poland, Hungary, Rumania, and other countries. Millions of Lutherans are homeless. Starvation, disease, persecution and death have been and will be the lot of untold thousands. Congregations have been scattered, pastors killed or exiled. There are 200,000 refugees in Sweden alone."

This is a dark picture, indeed. Europe is truly in the shadows. And the Lutheran Church, perhaps more than any other communion, has received a desperate hurt.

But we agree with the declaration of our Lutheran commissioners that the picture is not altogether dark. As the blood of the martyrs was the seed of the Church in the early beginnings of Christianity, so persecution and affliction are still being used by God as a means for purifying and strengthening the inner life of the Church. The fiery furnace through which God's people have been passing in Europe has purged away much dross, and there are evidences of mighty spiritual awakenings. While material foundations have been crumbling round about them, they have learned to turn to Him whose Word and promises endure forever.

But there is also another ray of light that has begun to shine through the universal gloom. It is the spirit of unity with which American Lutheranism is rallying to bring succor to the suffering Church abroad. "For the first time in history," writes Dr. Bersell, "a fraternal, benevolent hand was extended across the Atlantic by the Lutheran Churches of America to the Lutheran Churches of Europe. The first time, I say, for this time we didn't have to use the customary phrase, 'We represent two-thirds of the Lutheran Church in America'."

It is still more encouraging to know that this spirit of fraternal cooperation is to continue. When the representatives of the American Section of the Lutheran World Convention and of the Missouri Synod met in Chicago on April 18 to receive the report of the Commission to Europe, the following resolution was adopted:

Resolved, that we affirm a disposition on the part of the American Section of the Executive Committee of the Lutheran World Convention and the representatives of the Missouri Synod to work together in the Christian

and especially the Lutheran responsibility for postwar reconstruction in Europe, in all such projects mutually agreed upon, without the violation of principles by either group.

It is agreed that there shall be mutual consultation in regard to individual major actions on the part of either group aside from the common work of both groups, in order to assume harmonious co-operation and integration of effort.

Perhaps the most significant thing about the above resolution is not the agreement to work together as Lutherans but rather to look upon European reconstruction as a responsibility of the entire Christian Church. This, of course, will involve very definite cooperation with other communions through the World Council of Churches. We have said it before, and we repeat it here, that the time must come when Lutherans will find it necessary to give serious thought to their relationship to other Christian groups. Perhaps the present world catastrophe will be used of God as a means to compel our Church to face the question squarely and honestly. If it is true that no single Lutheran body can cope alone with the stupendous problems confronting the Church, it is equally true that the Lutheran Church alone will never be able to undertake the task of rehabilitating the Church in Europe and other parts of the world without working in closest harmony with other Christians.

Meantime, it is the duty of all American Lutherans to rally to the cause of Lutheran World Action. The amount asked this year—$2,500,000—will prove to be a mere drop in the bucket in the face of the appalling need in Europe and elsewhere. After all, only $1,000,000 of the above sum has been earmarked for European relief. Compared with this, the Lutherans of Sweden are spending $500,000 every month in their tasks of sustaining their brothers in neighboring countries. The Commission to Europe informs us that they are feeding 137,000 Norwegian children, 83,000 old people, and 23,000 youth. Besides this, Sweden is giving sanctuary to countless refugees from Norway, Denmark, Finland, and the Baltic States.

The Lutheran Church of America never faced a greater challenge. May the generosity of its response measure up to the greatness of its opportunity.

Nation's President Claimed by Death

A GREAT leader has fallen. The sudden death of Franklin Delano Roosevelt in the midst of one of the most stirring moments in human history has startled the whole world. Honored as no other man has ever been honored by his own country, he had come to be regarded almost as an indispensable man in the affairs of America and of the world, but the God who is no respecter of persons has seen fit to put another in his place. Like other great leaders who have come and gone, America's President has played his role in the great drama of life and has now passed into eternity. As was said of Lincoln, Roosevelt now "belongs to th ages".

It is clear to any student of history that Roosevelt wa a man of destiny. Rising to power in a day of world wide confusion and distress, when men's minds wer paralyzed by a sense of impotency in the face of an un precedented economic depression, Roosevelt capture the imagination of his people and of other nations by series of expedients designed to alleviate dire wan among the masses and to restore a spirit of confidence That he was successful at least in part is attested by th fact that he gained the loyalty and friendship of larg segments of the American people who looked upon hin as the champion of the oppressed and under-privileged And they repaid him by electing him four times to th highest office in the nation, an honor that had come t no predecessor and one that may never be given t another. Undoubtedly his re-election for a fourth ter was due to an unwillingness on the part of the America electorate to change leadership in the midst of a des perate war, but this fact does not detract from th uniqueness of the place which Roosevelt will occupy i American history.

It would not be fair to say that all of the measure advocated and sponsored by the late President were mere expedients to solve the depression. Many of the were of a more permanent character. Indeed, it ma truthfully be said that the United States, during Roose velt's three administrations, has passed through a grea social revolution, the true significance of which is no yet altogether apparent.

In the final analysis, it will become the task of futur historians to pass judgment on the enduring value Roosevelt's social reforms. It can hardly be denied tha the very character of the American republic has bee changed vitally by some of the measures sponsored b him. While individual initiative has not been destroye it has been replaced to a large extent by a tremendou increase in the functions and powers of the federal go ernment. Whether this paternalism will result in th development of less thrift and self-reliance among th masses—the adoption of "The world owes me a living philosophy of life—has not yet been made clear.

That regimentation of American life has gone for ward at a startling pace during the last twelve year is obvious to the most casual observer. The process, course, has been accelerated by necessary emergenc measures brought on by the war. Nevertheless, it is dis turbing to many Americans to discover that temporar expedients often develop into permanent arrangement and that bureaucrats, once they are entrenched in the cen tral government, are reluctant to relinquish their power Perhaps the deepest misgivings of all have been arouse by Roosevelt's advocacy of the Universal Service A and Peacetime Military Conscription, both of which pro posals not only are inconsistent with the traditional con ception of American democratic ideals but also represen the ultimate in regimentation.

How great is the confusion of thought and how widely vergent is public opinion relative to the enduring value many of the late President's policies is revealed in two ragraphs of a recent editorial in the *Christian Century*. They read as follows:

Did Mr. Roosevelt's shattering of the two-term precedent aken the democratic conception of the executive office? d his attempt to pack the Supreme Court detract from the tional respect for law? Or did it make the courts, and the v itself, more responsive to the needs of an ever growing tion? Did his concern for the underprivileged, for the rkers, for what he once called "the forgotten man"—the rase itself is already all but forgotten—permanently bet- their condition? Or did the measures he saw enacted in eir behalf undermine self-reliance, and add to the state wers over individual lives which, given time, would change e very nature and ideals of the republic?

Did he save his country from destruction at the hands of oney-changers who had seized control of the temple? Or d he fail to come to grips with the forces which had been sponsible for the collapse which he confronted, so dauntsly and confidently, in those breathless first Hundred ays? Did he have a consistent ideal and plan for making is republic a citadel of democracy by giving reality to his our freedoms"? Or were these, and the other kindling ırases with which he roused his countrymen, but little ore than happy improvisations, the expression of a mood ıdergirt by no long-range program?

The greatest problem of future historians, however, ill be to pass judgment, not on Roosevelt's handling of omestic affairs, but rather on his foreign policy. From ıe time of his historic Chicago address in which he adocated "quarantining" aggressor nations, Roosevelt ecame the storm center of one of the greatest controersies in American history. Did he possess knowledge, ot revealed to the rank and file American citizen, of a angerous conspiracy among ruthless dictators seeking orld dominion, and did he deliberately plan America's ntry into the impending conflict in order to save human eedom? Or was he drawn irresistibly and relentlessly ıto the awful struggle, despite his repeated assurances the nation that all of the acts he advocated were "short f war," by forces over which he had no control? It is ıe final verdict of the historian on such questions as ıese that will determine the real stature of Franklin elano Roosevelt and assay his lasting influence among is fellow men.

There are reasons to believe that the late President vas not altogether happy over the strong nationalistic mbitions increasingly revealed by our chief allies as the var was reaching its climax. Indeed, there are abunlant indications that he suffered serious diplomatic deeats at Teheran and Yalta. The high ideals he had nunciated in the Atlantic Charter were virtually scraped in favor of a realistic peace in which the foe was to e rendered helpless and the Big Three were to domiıate the world. There is, in fact, a deadly parallel beween Woodrow Wilson's experience in Versailles and Franklin Roosevelt's last meeting with the Allied statesnen of Europe. Each came home bitterly disillusioned nd broken in spirit, to await the call of death.

That Roosevelt had become a symbol of the hopes and ıspirations of the under-privileged and dispossessed throughout the world is revealed by the universal mourning attending his death. But whether men loved him or hated him, his passing has truly left "a vacant place against the sky."

When Truman Assumed Mantle of Roosevelt

NO MAN ever stepped into a more difficult place than Vice President Harry S. Truman. In the midst of the greatest crisis in American history, the soft-spoken former senator from Missouri was asked to assume the mantle of the man to whom the American people had given more power than any other President had ever possessed. Not only was he required to become the Commander-in-Chief of the nation's armies while they were still locked in deadly conflict with desperate foes, but the American people look to him to guide the country through the difficult and dangerous reconstruction days that lie ahead in the postwar world.

President Truman does not come to the White House with an unblemished record. His association with the notorious Pendergast machine of Kansas City, Mo., is a matter of common knowledge. His rise to high office took place during a period when Missouri was in the grip of political gangsters and when scores of Pendergast henchmen were sent to jail or prison for election frauds.

But the American people are disposed to be fair-minded. They are willing to judge a man not by his past associations but rather by his own accomplishments and the promise of honest and sincere administration of his high office in the future. And Truman has a good record in the United States Senate. Although a man of limited education—he never attended college—he acquitted himself most creditably as the chairman of the important special Investigation Committee of the Senate on the conduct of the war. This committee, under the leadership of its chairman, dug hard into delays in the production of aircraft, shortages of shells and powder, deficiencies in the production of aluminum and rubber, and problems of manpower, and did not hesitate to fix blame in the highest quarters when such criticism seemed justified. It did not advertise its work in the press or seek publicity for the members of the committee, but when it had completed its task it had in its possession a vast array of undisputed facts and figures on which to base its report.

President Truman also has the advantage of coming from the ranks of the common people. A farmer's son from the Missouri Valley, he is a self-styled "practical politician" who understands the language of the American people and who is endowed with a large measure of native common sense. He comes to his high office enjoying the good will of all classes in all sections of the country. Indeed, it was largely due to the fact that he was acceptable to North and South, Left and Right, Labor and Industry, that he was chosen as a compromise

candidate for the vice presidency at the Democratic convention in Chicago last summer.

He also enjoys the full support and confidence of Congress. This augurs well for his administration, for it undoubtedly means that the legislative branch of the government will again assume many of the functions it was willing to delegate into the strong hands of the late President. Such delegation of power may be justified in an emergency, but it almost invariably weakens the influence of the people's representatives to such an extent that at last their voice becomes almost inaudible. The time has evidently come when it will be a salutary thing for America and for all the world to get away as quickly as possible from one-man rule.

But there are other characteristics about Truman that give rise to hopeful expectations. He evidently is a religious man. Certainly he is a very humble man. A noted news commentator tells how he attended a breakfast in Washington at which there was prayer fellowship less than forty-eight hours before President Roosevelt died. A number of senators were present, including Truman, and the then Vice President is reported to have spoken "simply and understandingly of human problems." His first words to newspaper men, upon being told of Roosevelt's death, were also significant. He is reported to have said, "Pray for me, pray for me—I mean it."

But most reassuring of all were the concluding words of his first message to Congress. After asking for the full cooperation of the members of Congress and speaking of the need of divine guidance, he added:

At this moment I have in my heart a prayer. As I have assumed my heavy duties, I humbly pray Almighty God, in the words of King Solomon,

"Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great people?"

I ask only to be a good and faithful servant of My Lord and my people.

The same religious note was sounded in the conclusion of his radio address to the Security Conference of the United Nations at San Francisco, when he said:

As we are about to undertake our heavy duties, we beseech Almighty God to guide us in building a permanent monument to those who gave their lives that this moment might come.

May He lead our steps in His own righteous path of peace.

Words of this kind are doubly reassuring in such times as these. If the world is ever to find a solution for the sore problems that afflict mankind and to learn to walk in the paths of justice and peace, it will truly need the help and guidance of God. And it will also need the leadership of men who humbly seek such divine aid. President Truman has made a good beginning, and every Christian in America will pray earnestly that God may grant him a full measure of the grace and wisdom for which he has asked.

Finland's Archbishop In Pathetic Appeal

WHEN the Lutheran Commission from America met in Stockholm on March 18 with Archbishop Aleksi Lehtonen, the newly elected Lutheran Primate of Finland, they were given a gripping description of the desperate plight of Finnish Lutherans. At that time they asked him to send to America at the earliest possible date a summary of specific requirements. In response to this request, the following cablegram was received by Dr. Ralph H. Long, director of the National Lutheran Council, in New York, on April 27:

Referring our conference in Stockholm I inform after careful inquiry of most important needs in Finland. Request American Lutheran Churches send war relief especially to five Lutheran war orphanages in charge of Finnish Lutheran Church people. Needed urgently $200,000 annually. Church of Finland is lacking new Bibles almost entirely, having lost Bible printing house through war. New Bible printing office greatly needed. Finnish children in profound need of clothes, drugs, vitamins in kind which could be distributed by church deaconesses. Complete destruction carried out in North Finland by German troops in extended area of which approximate distance is from south coast of England to Edinburgh. Nearly all houses, numerous churches, and parsonages burnt by Germans. Money for reconstruction for even provisional church buildings not available. For general care of war orphans Finland must find about $1,500,000 annually, for children of war invalids about $1,700,000 and for children whose parents lost homes through evacuation over $3,500,000 annually. All general relief would benefit suffering Lutheran families highly, as more than 96 per cent out of whole population are members of Lutheran Church. Our Church extremely grateful for any quick aid.

It is rather significant that the Finnish Primate makes mention only of destruction wrought by the evacuating German troops, and remains discreetly silent concerning the havoc caused by the Soviets. It was Finland's unhappy fate to be caught between the upper and lower millstones, and she eventually became the victim of friend and foe alike. The devastation suffered in two disastrous wars with Russia within five years can hardly be estimated. As a result of the second one, the Finns now find themselves completely at the mercy of the Soviets, who have imposed such harsh peace conditions on the little republic that the very national existence of Finland is threatened.

According to details of the Russian-Finnish reparations agreement published in *Svensk Utrikeshandel*, organ of the Swedish General Export Association, the Finns, in addition to the loss of the Karelian Peninsula and the region in the north around the port of Petsamo, will be compelled to pay $300,000,000 in reparations. On Sept. 19, 1944, Finland was obliged to surrender all of her existing merchant shipping, in addition to which she will be required in the next few years to turn over new ships

ges, floating docks and dock equipment valued at 000,000. Machinery, lumber processing equipment, ies and conveyors, railway material, electrical ma- ery, turbines, and certain special machines of a total ie of $100,000,000 are a part of the reparations. Also uded are forest products valued at $100,000,000, as l as $25,000,000 in copper wire and cables.

eparations deliveries thus far, in addition to the sur- dered merchant fleet, have included sawn lumber, den housing, wood pulp, cellulose, plywood, paper, lboard, and copper cables.

nd all this is going on while Finnish orphanages are d to overflowing, and thousands of other children are ering for lack of clothing, food, medicine, and vita- s, or even a roof over their heads! A sad commen- indeed on the kind of benevolent rule which the ples of Europe may expect if they are permitted ntually to come under the heel of the Soviet type of less "democracy."

utherans in America will be profoundly moved by dire need of the Finnish brethren. Even though Arch- hop Lehtonen, in his pathetic plea, does not ask Amer- to accept the full burden of the relief program in Fin- d, the plight of the people of that country is evidently desperate that heroic measures are called for.

t is also quite certain that the coming of peace will veal similar conditions in Norway, Denmark, and Cen- l Europe. Therefore it is obviously imperative that e tide of gifts for Lutheran World Action should sweep over the goal previously set for 1945. Let Lutheran stors and leaders throughout America give prayerful ed to the pleas that are now reaching us from across e waters, that our people may be given an adequate con- ption of the greatness of the need.

The Conference Corner

By President H. L. Yochum

FOR SOME YEARS there has been general discus- sion about "Selective Fellowship" among Lutherans. t its 1944 convention last June, the Norwegian Luther- n Church did something about it.

A "Statement on Lutheran Unity" was adopted, set- ng forth the position and attitude of the Norwegian Lu- eran Church on the subject quite fully and clearly, osely approximating the tenor of the "Overture for Lu- eran Unity" which had been issued by the Conference self. In this statement the Norwegian Lutheran Church uthorized a selective fellowship where full and formal llowship had not yet been established. We quote the ntence which for the first time in Lutheran history, to ur knowledge, uses this expression in an official, synodi- l action:

"Wherever our congregations and pastors find those es that bind Lutheran Christians, and that teaching and ractice conform to official declarations, they may in good conscience selectively practice fellowship both in worship and work."

This action seems to serve the purpose and meet the demands of the present situation, so far as the Norwegian Lutheran Church is concerned. Will it be adopted by other Lutheran bodies and become general?

Without attempting a thorough study of the question, I do wish to make a number of observations about selective fellowship in this column. A resolution similar in purport to that adopted by the Norwegian Lutheran Church was given consideration at the 1944 convention of the American Lutheran Church and referred to its districts and conferences for study and comment. So the comments made here may serve to clarify the issues involved.

Is selective fellowship Scriptural and right? Can it be made to work? How will it be regarded by the United Lutheran Church and the Missouri Synod? Will it promote ultimate unity or retard it? These are the questions that have been debated in numerous gatherings of Lutherans.

Dr. L. Ludwig, a member of the Fellowship Committee of the American Lutheran Church, prepared a study of the subject and in it concluded that we cannot find anything in Scripture definitely against selective fellowship. In the October 1944 issue of the "American Lutheran," Dr. O. A. Geiseman submits six questions, actually challenges, to any who would condemn selective fellowship. We predict that no very convincing replies will be forthcoming. Aside from the obvious obligations the individual pastor and congregation must recognize toward those associated in the same synodical body, the declaration and practice of fellowship is inherently the right of the local unit. When, therefore, the synodical body itself authorizes selective fellowship, there is no ground for opposing it as unscriptural or wrong.

To insist that it will not work involves a prejudgment of the principles of pastors and congregations that seems manifestly unfair and unkind. Dr. Geiseman properly asks: "Please quote a Bible passage which justifies us in setting up our personal fears as a norm whose guidance Christian consciences are compelled to accept." And Dr. Malmin, in his excellent editorial in the *Lutheran Herald* of July 11, 1944, is certainly right when he declares: ". . . if fellowship is practiced with those who are specifically excluded by the Statement, we incline to the opinion that such exercise of fellowship is indicative of something that is wrong in the pastor and congregation which goes much deeper, and something that existed prior to and occasioned the desire for fellowship under conditions not sanctioned by the Statement. Such a pastor and/or congregation stand in need of admonition and instruction quite apart from their breach of the principle established in the Statement."

In short, this business of selective fellowship does not call for some machinery of regulation or policing, apart from our usual provision for the observance of good order in the Church. We have no real grounds for judging that this selective fellowship just will not work.

How will it be regarded by the United Lutheran Church and the Missouri Synod? Here we have no definite basis for reaching a decision. We do know that Dr. Knubel had proposed a resolution authorizing selective fellowship and that the Fellowship Committee of the American Lutheran Church had studied it. From casual conversation with men of both bodies, I would venture the opinion that it will not make much difference either way. There is bound to be some resentment at our exercise of the right to select those with whom we would have fellowship; yet actually a sort of selective fellowship prevails within our synodical bodies themselves! And certainly there ought to be some gratification that fellowship is not denied to the many just because it must in good conscience be withheld from the few. It is this last consideration which, more than any other, has led so many of us to decide that we must have selective fellowship at present.

Limitations of space require that we discuss the probable effect of selective fellowship on ultimate unity in the next issue.

Bishop Berggrav Free

BISHOP EIVIND BERGGRAV, Lutheran Primate of Norway, is free. He was rescued from his guards at Asker, near Oslo, Monday night, April 16, by a group of about twenty Norwegian patriots and taken to a "place of safety," according to the Swedish radio, which quoted "an Oslo report." The guards, who were surprised in the night and overpowered, were said to be at the time "only police."

Bishop of Oslo since 1937, Berggrav had resigned his position in February, 1942, under pressure from Premier Vidkun Quisling after he had protested in strong terms a Nasjonal Samling decree that all children from ten to eighteen be enrolled in the Ungdomsfylking, or Nazi youth organization. Two months later he was arrested and interned for having inspired the Easter Sunday mass resignation of all but 64 of the 861 pastors in Norway. Sent to a concentration camp, he was shortly after released to "house arrest" in his sporting lodge under strong guard, it was said upon personal orders of Adolf Hitler, who feared the public unrest caused by his confinement in the camp.

The Church's Opportunity

THE INTERNATIONAL CONFERENCE now in progress at San Francisco brings to light the multiplicity of problems which today confronts us as nations and individuals, clamoring for solution. As we view these problems in the light of God's Word, we cannot help wondering whether they are not in reality the product of opportunities which have been left unimproved until a situation has arisen which threatens the very existence of our present civilization. There is the problem of international cooperation for the maintenance of peace, of the regeneration of the oft-appearing pernicious nation alism, of the readjustment of our social systems on th firm foundation of Christian righteousness, of the solu tion of the race problem in accordance with the trut involved in the message regarding the Church as th body of Christ, and other vexing problems.

The one great problem that confronts us now is th relief and rehabilitation of the Church in Europe. Her is an opportunity the like of which the Church in Amer ica has never faced and undoubtedly never will fac again. While we work and give for this cause, may w earnestly and unceasingly pray for an outpouring of th Holy Spirit upon our churches in this whole land of ours and for the healing and sustaining grace of God in th work of the Church throughout the world! For the end of the present tribulation is not yet in sight. But faith working through love is still the greatest power th world has ever met, and in that power lies the victor that overcomes the world.

The author of the little book, *Europe in Transition* says about the mission of the Church just now: "At th time when a new order has to be planned for the eco nomic and political life of Europe, it is inevitable tha the need of a new beginning should confront the Chris tian Churches. If the Churches should fail to present a united front there is little hope that the nations will d so. In spite of all their weaknesses, the key to the siti ation in a large measure lies with the Churches."

Omaha, Nebr. A. F. Almer.

Into College Windows

By ALVIN N. ROGNESS

READ THESE LINES if you like, even if you have a child in high school. But these thoughts are espe cially for parents who have a boy or girl graduating fro high school.

Why not insist that they enroll at a church college ne fall?

Perhaps they are not planning to become pastors o teachers in the Church. But you do want them to rema members of the Church, to become good fathers or moth ers, and to have a life-long interest in all that is good i the community. They go to school to become strong men and women. They go to school to form lasting friend ships with men and women who share with them hig ideals and noble beliefs. They enter college not only t gain skills and knowledge for their life's work; they a also to become sure of those values without which eve the most skilled person is useless. This is the "plus" i education to which the church college gives special stud and concern.

You have given them a Christian home, and have ke them in the Church. But the average high school is th scene of many cross-currents. They have rubbed shou

s with boys and girls from all types of homes. Your or girl may be more bewildered and at sea than you w. If in the next two to four years you can place n in surroundings that enforce and dignify all the things you have wanted your home to do for them, will have given them an unparalleled advantage in ng life. You will be placing them in the hands of chers who are kindred with you in mind and spirit, who will often fulfill for you what you have wanted tried to do in your home.

f it's farming they want, let them come back to the n from such an atmosphere. If he wants to be a doc- give him with his pre-medical course the cultural on of Christian faith. Whatever your boy or girl nts to do eventually, start them out in a church col- e!

Most of our Christian colleges have the highest type accreditation. They have kept pace with the most vanced educational standards. Sometimes the people side of the Church recognize this better than we. It ragic when we within the Church are so blind to the cellent institutions we have that we look beyond to er schools, mistakenly thinking that we give our chil- en advantages there that they could not have had in r own schools.

t is time that we let our children have their rightful de in "the faith of our fathers." The Church has al- ys been the mother of educational institutions. Uni- sities were cradled in the Church. Her schools still ch that "the fear of the Lord is the beginning of wis- m," and go on to give her students the finest skills in e field of knowledge. For such as are trained in these leges, the world will have open doors of trust and re- nsibility.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Sorority and Dormitory Discussions

By Betty Garton

AN EYE-OPENER for this staff member was a week spent recently on a certain college campus at the vitation of the Religion and Life Committee. Each day nch and dinner were eaten at a different dormitory or rority house. After each meal a discussion group was eld in the lounge.

The discussions were very well attended. In one dor- itory, for instance, seventy-five of a total of eighty girls ame.

We felt strongly that these discussions were opportuni- es which must not be wasted by aimless talking in cir- es. We therefore attempted to guide the discussions long lines which would prove most fruitful.

Gradually we narrowed the discussion to this question: "Is the Christian Church necessary?" Students in all the discussion groups were almost unanimous in agreeing to the necessity of the Church. Indeed, it was very often the student who admitted to infrequent or complete lack of attendance at church who seemed most firmly convinced of its necessity.

But when the discussion began to delve into the "why" of that necessity, a very drastic lack in the thinking and experience of the average student was revealed. Typical answers were:

"The Church is necessary, because it inspires you when you go."

"It is necessary, because it makes you good."

When the question "How?" was asked, the answer was:

"The Church's job is teaching morals."

"It is necessary, because it teaches ideals and encourages you to try harder to live up to them."

When holes were tactfully poked in insufficient and inadequate answers, the students at last attacked the question on a deeper level: "The Church, if it is necessary, is so because it has a unique and absolutely essential message and task."

What is its message? At this point, time after time, students gave the same reactions. One student put it this way: "I went to Sunday school for years, and since I've been in college, I've been going from church to church. And I'm more bewildered about what a Christian should really believe than I was before I started."

Another girl, looking around the circle of her sorority sisters, said, "I don't think there is a one of us here who knows enough about what Christianity really is to talk about the message of the Church." Her statement was confirmed by nods and murmurs of assent.

Yet students evinced an eagerness to learn, a willingness to discuss and also to listen. In other words, the general reaction of students was not an antipathy to the Christian faith, but rather an obvious and oftentimes admitted lack of content to their faith.

The student response to these discussions indicated two things:

1. The Christian Church as a whole has somehow failed to make clear to its youth the content of the Christian faith; and that, because of its content, Christianity is not just "another religion" but the revelation to men of God in Christ "reconciling the world to himself." This confusion of students reflects a disagreement and confusion among the ministry and teachers of the Christian Church as to what are the basic tenets of Christianity. It likewise reveals in the case of some of our Lutheran youth a method of instruction which has been "over the heads" of many of them.
2. Student questioning and seeking is challenging the whole Christian Church to a clear, direct, simple, yet powerful proclamation, both in preaching and teaching, of the Word of God. Only as the Christian Church is faithful to the message revealed to it in that Word will it know the power and the unity of spirit for which Christ prayed on the eve of His crucifixion.

Not Unto Us, O Lord!

A Sermon Preached on V-E Day

By the Editor

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should the nations say, Where is now their God? But our God is in the heavens: He hath done whatsoever He pleased. Ps. 115:1-3.

THERE ARE TIMES when reverent silence and eyes suffused with tears are far more eloquent than speech, and this is such a moment. Our hearts would rend the heavens with hallelujahs of praise and thanksgiving, but our lips seem to falter and mere words are inadequate to express the emotions that fill our souls.

This day is undoubtedly one of the strangest in human history. It is a day of sorrow, a day of joy, and a day of hope.

I. A Day of Sorrow

It may seem strange to say that this is a day of sorrow. But rightly regarded, it is a day that should be set aside for penitence and prayer.

Religious News informs us that out in Boulder, Colo., the operator of a taxicab inserted this advertisement in the local newspaper a week before V-E Day: "Please do not call or expect service on V-E Day. The first twenty-four hours we will fast and give thanks to our Almighty God for His love and mercy." That man, I am convinced, had the right attitude toward this solemn day. I trust that all who have come this day into God's house and into God's presence have come with great *humility of spirit.*

Humility always becomes the people of God, but there are peculiar reasons why we should humble ourselves this day before Him. Like the Psalmist of old, we need to kneel and confess, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." It is so easy, in a moment like this, to exalt ourselves, to speak of victory in terms of human courage and prowess, to glory in our national wealth and resources, our manpower, our inventive skill, our unconquerable spirit. Napoleon once cynically boasted that "God is on the side that has the most cannon." We came dangerously near to that spirit in the first World War when we adopted the slogan, "Men, Money and Munitions Will Win the War."

But God has a strange way sometimes of bringing to naught all the things in which men boast, and to prove that it is He, after all, who is Lord of heaven and earth; that it is He who determines the destiny of men and of nations. We need but look back on those dark days in 1941 to remind ourselves that there is always that strange, intangible factor that is ever entering into the affairs of men. Some may call it the "unknown quantity," the "unknown X," but we who are Christians call it God. It was Oliver Cromwell who once remarked, "What are all our histories but God manifesting himself, that He hath shaken, and tumbled down, and trampled upon everything that He hath not planted?" In such a moment as this it behooves us indeed to be humble and to acknowledge that God's hand is ever present in history, and that it is He who is ever shaping and directing human events in the working out of His eternal plans and purposes. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

But there is an added reason why we should manifest today a spirit of great humility. We might ask ourselves, Why should God permit us to rejoice today with the joy of victory, while others are down in the depths of despair, tasting the gall of bitter defeat? Is it because, in God's sight, we are more righteous than they? Let us honestly answer, No! Let us humbly confess, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

We may truthfully say, I believe, that our cause was more righteous and just; that there were forces of evil abroad in the world that somehow had to be frustrated and rendered impotent. But when the final verdict of history had been rendered and the basic causes of this awful conflict have been impartially judged, it will probably be discovered that not all of right was on one side and all of wrong on the other. There is plenty of the spirit of national selfishness and arrogance and greed even in America. Our own motives are not always altogether pure, and our own hands are not always altogether clean. Let us humbly confess this before God and earnestly ask His forgiveness.

Then, too, as we view our national life—the moral level of our people—we surely will find plenty to humble us. Ours is a sin-sick nation. Even our fighting men returning home from bloody battle-fields, have often been profoundly shocked by the spirit of gaiety and levity on the home front. Not even the long and ghastly casualty lists have seemed to sober us as a people. These returning heroes have looked upon the sordid night life of the masses, the unbridled spirit of frivolity, the orgy of lust and drunkenness in many circles, and it is not strange that they have asked, "Is this the American way of life, for which we have gone through all the horrors of hell?"

Lady Astor, former American woman who for many years has been a prominent member of the British Parliament, recently remarked, "What Europe seems to

ed more than anything else is a salvation army." It 't difficult to grasp what she meant. But if a salvation ny is Europe's greatest need, I am sure we must con- s that it is also America's. There is real reason why should make this V-E Day a day of real national re- ntance. If we thank God today for having delivered from the dangers that threatened us from without, ere is equal reason to earnestly implore Him to purge from the evils that threaten us from within. We need emnly to remember that America possesses no prom- of the continued favor and blessing of God unless we come a repentant nation, obedient to His will. If God His mercy has exalted us as a nation almost unto the avens, let us not forget that He can also bring us down the depths of Hades.

II. A Day of Joy

This is also a day of *great joy and thanksgiving.* We ve reason today to lift up our hearts and voices in aise and thanksgiving to God that the long and weary ght is ended—the night of bitter grief and tears, the ght of fear and anxiety, the night of agony and suffer- g. God has heard the supplications of His people, the numbered prayers of those who have pleaded that the ad carnage might end. It is fitting indeed that all who ll themselves His people should crowd His courts to y their vows, and to lift up their voices in great thanks- ving:

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His earth rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

But even as we thus rejoice in spirit and sing praises nto God, our joy will be tempered by the knowledge hat not all of this conflict is ended; that in another area nuch of suffering and sacrifice still lie before us. Also, ur joy will be tempered by the knowledge that V-E Day is not a day of rejoicing for many. Sad tidings have ome to thousands of families during these dark and ragic years. Many a home has been made desolate. Many a blue star has turned to gold. Many a lad will not come marching home to receive the plaudits of a grateful people. They sleep, this host of brave young heroes, under little white crosses in every corner of the world—in Flanders Fields again, in Alaska's tundra, in China's ancient soil, on Normandy's stormy shores. They rest, these manly lads, on the rocky cliffs of Bataan, 'mid the jungles of Guadalcanal, 'neath the palmtrees of Tarawa, on the sandy beach of Leyte, 'mid the volcanic dust of Iwo Jima, in the burning wastes of North Africa, near the rice paddies of Okinawa. They have paid the last full measure of devotion to their native land. In the glory and strength of youth they marched away to fight the battles of their country, not questioning why or wherefore, but answering only to the call of duty.

Ah, here is the real tragedy of war, its unspeakable sadness—that multitudes of young men and boys, full of hope and promise, loving life and eager to explore its unknown mysteries, must die almost before they have begun to live. Compared with their sacrifices, we have no right to speak of sacrifice. The least that we can do is to remember them in the hour of our rejoicing; to inscribe their names on the roll of honor which is found in a grateful nation's heart; to bow our heads in silent, humble tribute and pray that, wherever their broken bodies may lie, their souls may be safe in the keeping of their Maker and Redeemer.

III. A Day of Hope

But if this day is a day of sorrow and of joy, a day of repentance and of thanksgiving, it is also a *day of hope*—the hope of a better day.

I trust we have all come to God's house this day with a great resolve in our hearts, the resolve that, as Christians, we will do all within our power that such a tragedy as this shall never be again.

I am fully aware of the sense of futility that fills our souls at times as we view the multitude of evil forces that fill the world. But a Christian must never yield to defeat. God has not filled His Holy Book with promises of an age of peace merely to mock us. The angels did not sing o'er Bethlehem's plains of "peace on earth, good will toward men" in vain. Our Lord is not called the Prince of Peace for naught. Somehow, in His own good time, God will establish His rule upon the earth, and "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

Does all this seem merely visionary? Then behold its fulfillment, at least in part! What shall we say of more than a century of peace between the United States and Canada, or the era of peace throughout the Anglo-Saxon world? How shall we interpret the spirit of brotherhood and good will between the Scandinavian nations? Look closely at that famous statue known as the Christ of the Andes, and what do you read at its base? "Sooner shall these mountains crumble into dust than Argentina and Chile shall break the peace which they have pledged at the feet of Christ the Redeemer."

Even now the nations are gathered at the Golden Gate in an effort to slay the monster of war and to usher in an enduring reign of peace. It is one of the most momentous gatherings in all of human history. As Christians, we will pray for that Conference, we will hope for its success, we will do everything in our power that its noble objective may truly be realized. More than that, we will never

cease to proclaim that war is wrong and that human bloodshed must come to an end. We will never tire of declaring that God's moral laws are eternal and irrevocable, and that they apply to nations as well as to individuals. Break those laws, and you must suffer the penalty of your sins.

But when we have said all this, we will not forget that it is the Gospel of our Lord Jesus Christ alone that has the power to change human hearts and to make them obedient to the mind and the will of God. It is Christ alone who can reconcile us to God, and thus to reconcile us also to our fellow man. It is Christ alone who can bring true peace into this sin-cursed world.

Even men of the world, many of them, are beginning to realize and acknowledge this. A short time before his death, Arthur Brisbane, the noted American editorial writer, wrote these words: "We may sweep the world clean of militarism. We may scrub the earth white of autocracy. We may carpet it with democracy, and drape it with the flag of republicanism. We may hang on the walls the thrilling pictures of freedom—here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend effort and energy to make the world a Paradise itself, where the lion of capitalism can lie down with the proletariat lamb. But if we turn into that splendid room mankind with the same old heart, "deceitful" and desperately wicked," we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace."

Who is there that will question the truth of these words? As we view the distress and perplexity of the world today, the conviction grows steadily upon us that most of our problems are spiritual in character and that their solution can be found only in the realm of the spiritual. More and more, I believe, it is beginning to dawn on thoughtful men everywhere that we can look for nothing but recurring disaster and chaos and ultimate ruin unless a chastened and penitent world will turn with all its heart to God and seek salvation in Christ Jesus.

From one of our Lutheran chaplains who went through the fearful Tunisian campaign comes this significant message: "Men have died in the faith. They have been buried under white crosses. Thousands have been wounded and returned home, crippled, but thankful for life. Millions have suffered in heat and cold. They have lived together as brothers of necessity. They have worshiped in their own ways, often led by fearless chaplains. They have seen the needs of the world. They have known the peace of Christ. The Church must not merely canonize the dead and glorify the hero; it must seize the vision, follow the sacrifice, spread the Gospel, increase the faith."

What a challenge to the Church is contained in these words! How clearly they set forth our Christian duty to evangelize the world! There is nothing this wounded and bleeding world needs as much as it needs the Gospel of the crucified and living Christ. He alone can redeem and re-create a bruised and broken world. He alone is mankind's hope for an enduring peace. Be it our duty—yours and mine—to give this Christ and His redemption to a dying world.

What of Foxhole Religion?

Postwar Opportunities of the Church

By C. Umhau Wolf*
Chicago Lutheran Seminary, Maywood, Ill.

EVERYWHERE American youth are thinking and praying their way beyond the battlefields of today to the world of tomorrow. Even in the flares and flashes by night they see visions of a new earth. Many of them will not be content, nor can we be, with the sudden illumination of a dark and barren land. Together, Christians all over the world must follow the vision and make it part of their daily bread. The Churches of America have the greatest responsibility to these fighting men, yea, to all mankind. The Lutheran Church must catch that vision and give the leadership of the Spirit to man, groping and stumbling along his earthly way. The Church of Jesus Christ has more than a plan, a treaty, a conference report,—it has the Gospel of the Cross of Christ.

Much has been said about "foxhole religion." It has been praised as the beginnings of a religious revival that will sweep the country when the men return. Even if they were not coming back in little dribbles only, we dare not forget that "foxhole religion" is not Christian religion. On the other hand, it has been reviled as "fear psychosis." The truth is probably somewhere in between.

May Be a Real Beginning

We must not be too optimistic, because the new-born religion of the battlefield too often is quickly destroyed

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elfish reactions in the rest-areas and in the homes. there is no need to impugn the motives that brought e men to this beginning of spiritual life: far less wor- motives have brought others into the shadow of the rch. "Foxhole religion"is but a beginning, the weak ering steps of a child trying his spiritual legs under ne necessity. That start can only be fairly judged in light of subsequent growth. Even proper Lutherans, ized and confirmed correctly, are judged by their inuance in the faith, by their increase in grace, and their works of service. If the results of the foxhole version or the adult confirmation show continued ifice, increased love for fellow man, and deepened n in Christ, then such faith is good whether it is war- n or not. The Church must follow through. The chap- s, Lutherans at least, have tried to add the Gospel of ist to this beginning of crisis.

he program of the Church cannot escape being nged to meet the needs of the postwar world. Instead expanding its recreational facilities as in the 20's and , the Church must be ready to expand its educational gram. Spiritual illiteracy in our country is shocking. chaplain sees a cross-section which the average pas- never contacts. Many soldiers had never been to rch. Many who had, could not pray alone. The phe- nenal use of Lutheran Service Prayer Books may n give us cause for concern rather than rejoicing. without that help, many confirmed Lutherans could pray. Parents and pastors had never taught them as ldren how to pray alone. Many were pleasantly sur- sed at the relevant content and devotional worth of G.I. Pocket Testament. They had little knowledge the mission of the Christian Church (even less than y did of present war-aims). The Church must edu- e those who return. It must teach the parents of those o have not yet gone to war. It must plan that the xt generation be not ignorant of the Gospel of Jesus rist.

Broader Feeling of Understanding

Part of our teaching must seek to bring about under- nding of other religions, races, and nations. It must cover the problems and needs of the spirit of all men d then provide in good faith the only solution—Jesus rist and Him crucified. All men must be brought out their sin to become "children of light." In the services ere is no great indulgence in religious "cat-calls." ith men who are both Protestant and Hebrew attend- g services and hearing messages of Catholic chaplains oard the larger naval vessels; with men of Catholic th attending services by Lutheran chaplains, thousands Americans have learned first-hand the other's reli- ous way of life and faith. Undoubtedly the men would ve been more at home with their own chaplains, but at isn't always possible in the exigencies of war. The preciation of men of another faith for a kindness done, service rendered, or words spoken, is refreshing to the art of any pastor, priest, or rabbi.

Now, this is no argument for "union now." It is rather a plea for sympathy and understanding of other organizations in their national background and historical development. It is a plea to the Churches to cease being rivals for political power, economic persuasion, or public renown. We Lutherans should not use the fallacious excuse that "others are doing it," for we are not thereby justified ourselves. This is a plea for cooperation in alleviating and curing the external symptoms of the spiritual disease which gnaws at our vitals. It is a plea that the Church lead all men to be workers together with God, looking to a new heaven and a new earth wherein dwelleth righteousness. But it is ever mindful that Christ is our only salvation and stay.

Class Distinctions Must Go

The Church has too often been divided horizontally by class as well as vertically by historical lines. In the Army, rich and poor worship together. In the Navy, white and black sing together. There is one blood and one hope. Today on many churches are signs, "Service Men Welcomed." Men in uniform are fortunately one in appearance. Therefore they are welcomed by churches all over the country. We dare to suggest that if many of these men were to reappear in their customary civilian dress at certain of these churches, they would not be so well received. Perhaps the door might not be shut in their faces, but they would receive a reception lacking warmth and love.

Churches must prepare to greet all men on an equal basis, for many a soldier will return home with a rediscovered feeling of equality for all. The Church must minister to all men alike and seek to save all. There can be no "rich man's church" or "poor man's church." There should never be a need for a "laborer's church." Perhaps if "fashionable downtown churches" in rapidly changing neighborhoods, instead of seeking new lots in the suburbs, would seek the newcomers regardless of their economic status or national heritage, the Church would accomplish its true mission and perform its God-given task in the world.

Growth of Personal Religion

Personal religion is more prevalent today than in the days of Pietism. It is but another reason for the Church to be alert to its task. Men have worshiped alone in foxholes and slit trenches. They have prayed in the lofty isolation of the stratosphere. They have attended services devoid of many of the externals of worship: candles, altars, hymns, etc. For example, even the Catholic chaplains in the front lines have conducted more Rosary services than masses. This personal religion seeks guidance. It must be nurtured to full growth. Those men who did not know how to pray have been dependent upon prayer-books or purely emotional outbursts in the intensity of war. They should not be permitted to go their own individual ways. This personal and vital religion should not be allowed to break up into chaotic unorganized cultism. It is ready to be channeled by the Church into the communion of faith.

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Even before the war, personal counselling had been returning to a place of pre-eminence in the Church. It will continue to play a larger role in the postwar program of the Church. Chaplains everywhere have served as "spiritual fathers" for thousands of men. (They have also mothered not a few.) They and the religious leaders at home should discover a heightened need for true pastoral care, shepherding of the bewildered sheep, as well as the whole lost flock. The economic, marital, personal adjustments of the returning service man will not be as difficult as the mourners would suggest. But the minority who need help will demand the immediate and careful atention of every pastor. As for the faith of the returned soldier, the pastor cannot put off his contact with that man. He must bring the faith of the returnee into quick contact with the more normal source of spiritual strength. Let us once again as Lutherans return to true *Seelsorge*.

Will Preach Vital Religion

The most obvious, yet probably least significant, changes will be in preaching. Chaplains have been speaking to a predominantly male audience. They have changed their emphasis and terminology. They have been preaching to men who for the most part were untrained in Sunday school and church, who were unlearned in religious history, the catechism, or basic theological terms. Chaplains could not use the common words or speak of the normal phases of doctrine without being ignored or misunderstood by many. The men could not comprehend such things. Visiting chaplains in civilian congregations have often startled the congregations by their preaching. Sermonic illustrations are not sentimental, borrowed or bookish, they are personal and realistic. Such preaching is not afraid to call a spade a spade (nor was Luther's!). Their preaching has been brief in time, but pointed in spirit. Chaplains preach the same old Gospel with a slightly revised vocabulary; the same old faith in new dress.

During the prosperity of war years, the Church has had little financial trouble. Many have reduced debts and burned mortgages. Giving has been ready on the part of individuals and church groups. Soldiers overseas and in camp have sent gifts to their home churches and to the National Lutheran Council. They have learned to sacrifice, and the Church must continue in that spirit if it would serve. The Catholic, Lutheran, Presbyterian, and other Churches responded greatly to calls to support service men's work. These men will not forget the Church which thus served them. But after the war many men will want their sacrifice to continue to be transformed into acts of service. We hope and pray that the individuals and the Churches will continue to sacrifice in the peace; that they will support Lutheran World Action even when fighting has ceased; that they will no longer be willing to put just a small per cent into buildings and stone when the call for service is so earnest, insistent, and universal!

Revival of Foreign Missions Interest

Missions have already received a new impetus through war interests in geography and ethnology. After the war missions must receive their share of our sacrificial giving. Soldiers have seen the results and have received earthly dividends from the mission program. The "fuzzy-wuzzies" of New Guinea have their counterparts in the rest of the world. The schools of India, the hospitals of Liberia, and other institutions throughout the world have received the admiring attention of soldiers and the commendation of army officials. These same men have seen the needs in Africa, India, China, and elsewhere in this warring world. Their letters and first-hand reports have done more to increase home missionary interest than all the previous campaigns of church executives and headquarters. Many of these men and women may be led by alert pastors and church boards to return to the countries they have seen through the fortunes of war, to become lay, medical, and clerical missionaries. They are ripe for the harvest, if the Church has the spirit, the vision, and the urgency to plan and pray now.

The Challenge to the Church

The Church has been tested and tried. The Church has come through fiery persecution in many countries. Will it come through the peacetime adjustment in America? At the hand of enemies and even at the neglect of the indifferent followers, the Church has suffered, but it endures. Its enduring strength must show itself in service and in readiness to grasp the door of the new horizons, to open wide the gates of righteousness, to bring in the King of our salvation.

Men have died in faith. Others have been buried under white crosses. Thousands have been wounded and returned home, crippled but thankful for life. Millions have suffered in heat and cold. They have lived together as brothers of necessity. They have worshiped in their own ways, often led by fearless chaplains. They have seen the needs of the world. They have known the peace of Christ. The Church must not merely canonize the dead and glorify the hero; it must seize the vision, follow the sacrifice, spread the Gospel, increase the faith. By the grace of God, the Church shall go forward in faith serving the Lord.

Working with World Council

Lutheran Commissioners Make Plans for European Relief

By News Bureau, National Lutheran Council

THE EUROPEAN COMMISSIONERS of the American Section of the Lutheran World Convention, Dr. Ralph H. Long, Dr. P. O. Bersell, and Rev. Lawrence Meyer, meeting in Geneva, Switzerland, April 2, with representatives of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, arrived at an agreement concerning procedures which should be followed in rendering aid to Lutheran constituencies in devastated European lands. The Geneva office of the WCC has already made contact with various prominent church people who have given it unofficial reports on conditions which will be found when military secrecy is lifted.

The minutes of the meeting of April 2, at which the agreement was reached are as follows:

1. The delegates of the American Lutheran Churches informed the representatives of the Reconstruction Department of the World Council of Churches that a Liaison Committee for reconstruction questions had been set up by the American and Swedish Sections of the Lutheran World Convention.

2. The representatives of the Department stated that the Department would be glad to collaborate with this committee and look toward this committee to help in achieving coordination between the reconstruction work of and for Lutheran Churches and the reconstruction work for Lutheran Churches which will be undertaken by other Churches in the Department itself.

3. The representatives of the Department made it clear that the policy of the Department was by no means to centralize all inter-church aid or to interfere with the direct relationships between Churches of one and the same confessional family but rather to arrive at a process of consultation so as to avoid any overlapping and friction and to ensure that all needy churches will receive the help which they need.

What World Council Will Do

4. The representatives of the Department offered the services of the department to the Lutheran Churches for the following specific purposes, whenever requested:

a) surveying of the needs of the Churches;
b) transmission of appeals from Lutheran Churches;
c) also transmission of earmarked funds to the needy Churches;
d) control of the use of such funds.

5. The department requested the representatives of the Lutheran Churches to ensure that the Liaison Committee would keep it fully informed concerning its plans and activities, so that by early consultation overlapping would be avoided. The Department promised that it would keep the Liaison Committee fully informed concerning aid given to Lutheran Churches.

It was agreed that this process of consultation and mutual information should take concrete shape in the appointing of a Lutheran representative to serve in Geneva as liaison officer between the Lutheran Churches and the Reconstruction Department. The representatives of the Department will be glad to propose that this Lutheran representative should sit with the committee of the Department.

How Coordination Will Be Effected

6. Through the presence of the representative of the Liaison Committee and of other Lutheran representatives on this committee which will draw up the general plan of distribution of the various tasks to the giving Churches and make recommendations concerning the allocation of the special appeals which are submitted to it, the necessary coordination will be ensured.

This does not exclude that in certain special cases the coordination will also take place in national committees in which, besides the national Churches, the Liaison Committee and the Reconstruction Department will be represented.

7. The Reconstruction Department will continue to deal directly with the Churches which are members of the World Council, but it will keep the Liaison Committee informed about all important developments in this connection.

8. The Reconstruction Department expressed the desire that the Lutheran Churches should be fully and adequately represented in the inter-church reconstruction comittees in giving and receiving countries, particularly in the World Council Services Committee in the U.S.A.

9. The Lutheran delegates expressed the hope that their Churches would be willing to participate in financing certain projects which should be undertaken by all Churches together,—e.g., the provision of theological and other Christian literature.

10. The Lutheran delegates expressed the hope that their Churches would be willing to bear a share in the meeting of the administrative expenses of the Department.

Agreement with Swedish Church

Before meeting with the representatives of the World Council of Churches in Geneva, the Lutheran commissioners from America had reached full agreement with the heads of the Lutheran Church of Sweden. The meeting was held on March 17 at Sigtuna, Sweden, at which time the proposal to set up a Liaison Committee composed of two members of the America Section of the Lutheran World Convention and a like number from the Swedish Section of the Lutheran World Convention was adopted. This Committee will be charged with the responsibility of making a survey of reconstruction prob-

lems in Europe and to coordinate the relief work of the Lutheran Church with that of the World Council of Churches.

In addition to the three American commissioners, those who attended the conference in Sigtuna were Archbishop Erling Eidem, Bishop Edv. Rodhe, Prosten Pehr Persson, Dr. Lars Wollmer, Comprosten Yngve Rudberg, and Direktor Thore Borgvall. Archbishop Eidem acted as chairman.

As a result of the all-day meeting, Bishop Rodhe and Direktor Borgvall were chosen as the Swedish members of the Liaison Committee.

Since the return to America of the European Commission, the American Section of the Lutheran World Convention has elected Dr. Ralph H. Long and Dr. Franklin C. Fry, president of the United Lutheran Church in America, as the American members of the Liaison Committee. Dr. Long, Dr. P. O. Bersell, president of the Augustana Synod and past president of the National Lutheran Council, Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church, and two representatives to be designated by the Missouri Synod will serve on a committee of five to have general direction of the joint relief work of the Lutheran Churches in America.

Church Suffers in Slovakia

By John Kovacik

EVEN AS THE GERMAN ARMIES were being driven back from Czechoslovakia, the Nazi puppet-dictator in that country engaged in a final act of violence against the Lutheran Church. The popular and widely respected Lutheran leader, Bishop Samuel Stephen Osusky, was arrested on October 22, 1944, and this spring he was still being held.

Arrested at the same time were other prominent pastors and leaders. Efforts were made to force the Lutheran Church to conform to the latest demands of the Nazi-supported dictator, Msgr. Joseph Tiso. The church papers were suppressed, among them the popular *Sentinel of Zion,* of which the editor, the Rev. Ludevit Sensel, was also arrested.

"We ask our parishes which are enduring such hardships to remain calm and steadfast in the faith, and to persevere, resolute and unmovable, in their work," read a statement issued during the recent emergency by the Regional Church Council in Bratislava.

"In the absence of their pastors and teachers, members of the Regional Council must undertake to organize regular services in the parishes and among scattered congregations. All branches of parish life must be carried on to the best of each one's ability."

A Story of Catholic Persecution

Persecution of the Lutherans in Czechoslovakia has been complicated by a Catholic-Protestant rivalry which has been heightened as a result of Nazi conquests. The situation has been especially serious in Slovakia. Here the Lutheran Reformation had been well established in the sixteenth century. By the end of that century, 90 percent of the people were Lutheran. In the seventeenth century severe persecutions began. In the years 1670-80, Lutherans in Slovakia lost more than 900 churches. More than 700 pastors and teachers were imprisoned, and most of them perished of maltreatment and starvation.

As a result of the edict of toleration decreed by the Emperor Joseph II in 1781, the persecution was ended. This brought about a revival of the Church, but progress was difficult inasmuch as the Roman Catholic clergy exercised a great influence under the government until the end of the Austro-Hungarian Empire in 1918.

New Growth under Republic

When Czechoslovakia was established as an independent republic in 1918, the Lutheran Church in Slovakia enjoyed a steady growth. The Church was organized into an eastern and a western district, each under the direction of a bishop. Dr. Osusky has been bishop of the western district since 1933, with headquarters in Bratislava.

According to the census of 1921, there were 382,82[illegible] Lutherans in Slovakia. In his message to the Convention of the Western District on the 1st of October, in 1940, in Myjava, Dr. Osusky reported a membership increase of over 30,000 in this district within the past 20 years. About the same may be assumed as true about the Eastern District. As of 1938, Bishop Osusky reports that more than 60,000,000 crowns were invested within twenty years by the Western District into new churches, renovations of churches and schools. In twenty years, around 150 churches and more than 40[illegible] schools were newly built or completely renovated throughout Slovakia.

Complete freedom was secured for approximately 40,000 German Lutherans and a few thousand Magyar Lutherans in Slovakia.

Leaders of the Nation

The Lutherans in Slovakia comprised only 12 percent of the entire population of the country. Nevertheless, they were the leading element in the nation. In his

, *Sluzba Narodu* (Service to the Nation), Dr. Osus- clearly indicates that according to their percentage, Slovak Lutherans had a lion's share in the efforts nected with the preservation of the nation under the gyar oppression before 1918. And the same may be about the participation of Slovak Lutherans in the of building a new state of Czechoslovakia, after its ration.

hen the representatives of the Slovak nation de- ed their secession from the old Hungary and the n with the Czechs in the new state of Czechoslo- ia on October 30, 1918, in Turc Sv. Martin, out of representatives, 82 of them were Lutherans. Prac- lly the same may be said of the share of the Slovak herans in literature, institutions of learning, politics, There simply were no others among the Slovaks o would have been willing or capable of assuming responsibility for the nation and the difficult task building a state out of the ruins of the fallen Haps- g Empire in those uncertain years following the last .

Propaganda of Hatred

his condition, however, became the cause of jeal- y on the part of the fanatically Roman-Catholic po- al party know as *Hlinkova ludova strana* (Hlinka's ple's Political Party). Hlinka, the leader of this ty, denounced the Lutherans as the curse of the vak nation in his speeches and written articles. He eatedly accused them of trying to run the country suit themselves.

n his book, *Sluzba Narodu,* Dr. Osusky proved with ts and statistics that the Slovak Lutherans were not urse but a blessing to their nation.

Naturally, this propaganda of hatred reaped its ange harvest in due time. Hlinka wanted Slovakia be Catholic. After his death, in order to achieve this rpose, his successor, Dr. Joseph Tiso, threw his lot h Hitler and became the Quisling President of Slo- kia and Dr. Bela Tuka, who was just as fanatical as late Hlinka, became the Prime Minister of this pup- t state.

What has happened in Slovakia is well known. The hops of the Lutheran Church had the courage to de- d the helpless Jews. In an open letter to President so, Dr. Osusky demanded the withdrawal of the Slo- k armies from the Russian front. Because of this, the ime Minister Bela Tuka demanded the resignation of e bishops. Dr. Osusky, however, declared (in his mes- ge to the Convention of the Western District in Myjava, the 1st of October, 1940), that the bishops cannot be- ay the trust of the membership of their Church, and at even if they must suffer for doing so, they will re- ain in their offices faithfully discharging their duties.

Catholics Invoke Old Law

The persecution was not limited to the persons of the shops only. Vojtech Hruska, pastor of the church in ucany, was forcibly pulled out of bed one night, severe- beaten and left dying in a gutter a few miles from his home. This same treatment became the lot of many unfortunates. Many ministers were broken in health and spirit through sufferings endured in concentration camps. The old law of 1525, *Lutherani comburantur,* served as a basis for a new slogan, *Lutherani concentratur,* which was introduced in the militant periodical *Nastrup* by a young Roman Catholic teacher. According to the article of Michal Zibrin in February, 1944, issue of *Nove Casy* (New Times) in London, England, there is hardly one Slovak Lutheran pastor in Slovakia who would not have been deprived of his salary from the government. The state stopped its support to all Lutheran orphanages (five of them) and all charity institutions.

The German Lutherans, who in 1938 separated from the body of the Lutheran Church in Slovakia, had their constitution approved by the government within two weeks time, while the Slovak Lutherans have been vainly waiting for more than four years for the approval of their *Ustava.* In the meantime, without the protection of the law, they are subjected to all possible abuse and discrimination. A law was passed forbidding Lutherans to teach in state schools. "It would be an insult for Catholic children to receive instruction from Lutherans", says Zibrin in his article. The Evangelical Theological School at Bratislava was closed, some of its professors put into concentration camps. The church periodicals, *Cirkevne Listy, Straz na Sione, Ev. Posol z pod Tatier, Sluzba,* were banned by the order of the government.

Attempts were made to close the Slovak Lutheran Publication House in Liptovsky Sv. Mikulas. As charges proved to be baseless, it was reopened repeatedly.

Special orders were given to all Lutheran schools to display portraits of Andrej Hlinka in prominent places in classrooms. These orders were ignored, of course, and protested against vigorously by the whole Church. Today, we do not know exactly how many of these schools are still open. We may assume that as the Theological School was closed in Bratislava, the Lutheran Teachers' Colleges in Modra and Banska Stiavnica were closed also. The public schools in purely Lutheran regions had to stay open, since the state would have no other means for taking care of the education of the children.

Church Gains Despite Persecution

In spite of all hardships, however, it seems that this persecution did not harm the Lutheran Church in Slovakia. The heroic stand taken by the bishops of the Church was eagerly followed by the whole membership of the Church. Their faithful adherence to and public defense of the principles of Christianity arouses respect even of non-Lutherans. And the Church is gaining new members. According to the statement of Dr. Osusky, there were 440 accessions in the year of 1937, 490 in 1938, 938 in 1939, in the Western District alone. Within this same district, more than four million crowns were invested in the building of churches and schools during 1938 and 1939.

Under present conditions it is impossible to give a statistical picture of this Church for the past five years. We

may expect that some of the members will be lost because of the general conditions caused by the war. We may further assume that many who were dragged into labor battalions in Germany will never return. The wrath of the Germans may be turned even more against the Lutherans, since the present uprising in Slovakia was characterized as the work of communists and Lutherans by Tiso's government. One thing must be stressed: thos people who chose rather to suffer than to deny the sacre ideals of Christianity during so many trials and suffer ings deserve our respect, and, after their home is liber ated from the scourge of Nazi tyranny, the most heart support, to enable them to start a new and happier lif in freedom.

Planning a University

By Alf. Houkom
Librarian, St. Olaf College, Northfield, Minn.

IN *THE LUTHERAN OUTLOOK* for March 1945 is an article by Dr. O. H. Pannkoke on the need for and the immediate prospects of a Lutheran university. A fully accredited institution of such dimensions planned and built according to the highest standards would be a desirable goal. But there are many factors to consider. I know nothing about the questions connected with university administration, but I happen to know something about the problems involved in library service. These would not be so easily overcome.

Dr. Pannkoke has developed a formula for the solution of the idea he has in mind. This is a typical American method of solving problems. The first element in the formula is "a promotional genius". That is essentially an American conception also. Promotion, however, is based on a faulty psychology: it creates enthusiasm under pressure, but the enthusiastic response hardly ever takes deep root. It is like a burning strawstack which flares up and is cold and black afterwards. It is dead and unsightly. "An educational evangelist", "a first-class educational administrator" continues the formula. But these are not made to order. Such things grow and develop.

Immigrant Church Was Realistic

In speaking of present-day American Lutheranism, the author says that "in its religious thought, it has become realistic. It is concerned with the meaning of religion for life in all its varied and tragic experiences." I am sure that the writer did not mean it that way, but to me these words sound as an indictment against the immigrant Lutheran Church. It demonstrated these qualities to a high degree. Pastors from the better families in the "old country", trained in the best universities of the day, came to live in this uncouth civilization, called American life, and suffered the rigors and hardships of pioneering because the faith of their Church was a reality to them.

"To remain greater and to become greater, it (American Lutheranism) needs above everything else, a center of graduate study and of research scholarship," continues Dr. Pannkoke. I do not believe that we have overemphasized scholarship in the American Lutheran Church, but its greatness does not depend entirely upon fostering learning, This should be a means to an end. Many of the first apostles and missionaries did not have the benefit of graduate study; yet their influence reached even to the centers of learning in their day. The author of th article refers to "the probable disappearance of Germa Lutheran scholarship." No one, not even Dr. Pannkok is qualified to make such a statement. The present strug gle, while on a much wider scale than any other war, no more intense than the War of the American Revolu tion. The immediacy of events too often causes us to los perspective.

Questions Proposed Location

Dr. Pannkoke has chosen Chicago as "the place". have nothing against Chicago; it offers many advantage But courtesy, if nothing else, should have us conside other possible locations—for instance, Minneapolis-S Paul. Minnesota has already in the making a planning f the future which shows statesmanship of a high order.

The author suggests that a small beginning be mad That would be a wise move. If, at the beginning, the A merican Lutheran University could limit its instructio to, say theology, that work could be easily taken care in one of the existing Lutheran schools of theology. The are several, but I shall mention only two—Augustan Theological Seminary at Rock Island, Illinois, and Luth Seminary at St. Paul, Minnesota. These are equippe with libraries, or have plans for expansion. Dr. Pan koke states that a beginning might be made with an a nual expenditure of $40,000. That sum alone wou scarcely furnish the fundamental books for graduate stud in theology, not to speak of the many special works an the source material necessary for that type of work. Th other day I priced a set of the Weimar edition of Luther works—$800. Nor could we start a theological library b limiting ourselves to American scholarship. Europe is still our main source, and present conditions do not a low an estimate of what we might be able to get. A wel equipped library for graduate study in theology is as n cessary as a laboratory is a prime requisite for gradua work in chemistry.

Should Strengthen Existing Schools

Dr. Pannkoke predicts that within ten years a Luther an university with a graduate school would have resour es amounting to ten million dollars. I can think of a mu better way in which the American Lutheran Chur could serve itself than by spending ten million dollars one educational institution. In the first place, that

at is hardly a drop in the bucket towards the es-sment of a modern university. Secondly, the Lu-an synods in this country have many good colleges theological seminaries which are striving to win re-ition by raising their standards. One of their objects gain for their students admission to graduate schools cognized standing. I believe that we ought to strengthen-ese smaller institutions to such an extent that their ents will unreservedly meet the requirements for ad-ed study. This can be done only by raising the salary l of the teachers, by equipping the schools with bet-ibraries and laboratories, and by getting a finer type tudent.

n institution is a growth over several decades seeking to take root in its constituency. It never appears on the scene in full bloom. Many of the great universities show this development. True and realistic long-range planning will allow for this slow growth.

As one of his premises urging a Lutheran university, Dr. Pannkoke points to the rise in national income. The barometer of national wealth is not a safe standard by which to gauge interest in education. Not so many years ago the statement came from sources in possession of the facts that the age of great bequests for education was perhaps over. Our national income may increase, but millionaires will be fewer and harder to make. Moreover, I favor an institution built on sacrifice and devotion: it will always find a place in the loyalty of the people.

Just Thinking

By Andreas D. Freden
Pastor at Lake Lillian, Minn.

DURING MY THIRTY YEARS of service in the Kingdom of God, I have been vice pastor of a number of congregations. In not a few cases. when time came to call a pastor, someone would say, "We t a pastor who can work with the young people." one has ever said, "We want a pastor who can mini-to the old people." I suppose it is taken for granted t all pastors *can* take care of the old people—"going ne."

t has been my privilege to shepherd a large flock in city and small flocks in the country. Problems, with ng people, are present in the city and the country. one mostly talked about, I believe, is to keep the ng people in the church after confirmation. There ms to be little trouble up until that time. Of course, re is always the small group that remains, but the t majority—just disappear.

Fine "Plant" Is Not Solution

know of churches well equipped with Boy Scout and mpfire Girl rooms, even a gymnasium. I have always l just "ordinary" church facilities—you know what y are, all pretty much alike—a basement or a one-room l. But it has been my observation that a splendid ant" does not solve the problem of "holding the young ople." There comes a period in the life of the young en the majority drift away.

Up until now, I am convinced that the solution of eeping the young people" and getting them back is a tter decided *before* they are confirmed, in the home, the Sunday school, and during the months of confir-tion instruction.

Many of us remember, with profound gratitude, how ther, after a day of a thousand strenuous steps, would al quietly up to the bed and ask: "Have you said your ayers?" No mattter how tired or how much her head ed, she took time to tell us something about Jesus, d pray with us. Forget those sacred moments? No! the years to come the storms of sin may drive the young men and young women like a ship at sea without a rudder, but forget—never!

The Forgotten Organization

I often think the Sunday school is the most neglected organization in the Church. The membership at large of the average congregation displays little or no interest. Parents seldom or never inquire about the progress of the child. They do not even take the trouble to learn the name of the teacher. The average deacon never comes around. I marvel that the officers and teachers take the interest they do. In most cases they labor under handicap of space, too large classes, and lack of encouragement. I am surprised at results achieved under the circumstances. Children love to hear the story of Jesus, the children's Friend. There is something about it that just "gets them." When a child has once learned (experienced) the love of Jesus, he will never get away from it.

Then comes the period of confirmation instruction. Here the responsibility is the pastor's. The boys and girls may not all commit to memory everything that is required of them according to schedule, but they are much interested in divine truths when presented in a loving, understanding, and sympathetic way. I can think of no greater responsibility in the life of a pastor than to tell these precious souls, in heart-to-heart talks, about the many dangers they will encounter in years to come. But, if they stay very near to Jesus and His Church, they will be spared much pain and many heartaches.

Yes, many do drift away, but thank God, many come back after the years of high school, with their heavy assignments and their many activities that occupy their time and thoughts. Many come back when a new home is established and the service of the Church eventually is needed. They cannot stay away if the foundation—God's love in Jesus—is laid early and solidly. How does the Church welcome them back? With warm, sympathetic understanding, or with cold indifference?

The Reader's Viewpoint

"IT IS WRITTEN"

To the Editor:

In an article entitled, *The Irony of Lutheranism,* printed in your April issue, Dr. Otto H. Bostrom, pastor of Gustavus Adolphus Church, New York City, attempted to show what is standing in the way of Lutheran unity. He, indeed, has well succeeded: it is the wrong attitude which he and others take toward the Scriptures.

Instead of giving extended quotations, I refer your readers to his printed article for the fairness of my criticism.

What Dr. Bostrom says may be summed up in this statement: We must get away from the written Word of God, for, as he says, we must "get a new and vital conception of the Word of God" which new conception, according to Dr. Bostrom, is, that the Word of God "is not primarily *scriptures* or *written* documents." Where then should we go? Dr. Bostrom directs us to "the personality of the teacher" who has so increased in the Word of God (but wherefrom does he get this, if not from the *written* Word?), that he "bubbles over with the divine presence and power within him." Who will give us the assurance that the "bubbling over" of the religious teacher reproduces for us what is in the mind of God? How can we have this assurance if we do not get it through the *written* Word, through which God himself speaks to us? In other words, Dr. Bostrom directs us away from the written Word of God to the word of man.

Dr. Bostrom informs us that "the emphasis of Jesus was on the Gospel preached, not *written* or printed." Where he gets this information, I do not know. Every Bible-reader knows that Jesus time and again referred to the *written* Word. When the Pharisees asked Jesus concerning divorce, he said, "Have ye not *read,*" Matt. 19:4. When the Sadducees asked Jesus concerning the resurrection of the dead, He said, "Ye do err, not knowing the *Scriptures* nor the power of God," Matt. 22:29. When Jesus spoke to His disciples concerning His death and resurrection, He said, "Behold, we go up to Jerusalem, and all things that are *written* by the prophets concerning the Son of man shall be accomplished," Luke 18:31. Over against the devil, who tempted Him in the wilderness, Jesus said, "It is *written,*" "it is written again," 'it is written," Matt. 4:4, 7,10. To the Jews Jesus said, "Had ye believed Moses, ye would have believed me; for he *wrote* of me. But if ye believe not his *writings,* how shall ye believe my words?" John 5:46,47. And the same Jesus said, "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me," John 5:39. Again and again Jesus used the same language, as reference to any concordance will quickly show.

Referring to the Old Testament, Paul said, "Whatsoever things were *written* aforetime were *written* for our learning, that we through patience and comfort of the *Scriptures* might have hope." Rom. 15:4. Paul, who *wrote* his epistles to various congregations, wrote these words to the Colossians, saying, "When this epistle is *read* among you, cause that it be *read* also in the church of the Laodiceans; and that ye likewise *read* the epistle from Laodicea," Col. 4:16. Speaking of his own epistles, Peter says, "I now *write* unto you," 2 Peter 3:1. Speaking of Paul's epistles, Peter has this remark, "Even as our beloved brother Paul also according to the wisdom given unto him hath *written* unto you," 2 Peter 3:15. In his first epistle John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ, And these things *write* we unto you, that your joy may be full," I John 1:3,4. Concerning "the revelation of Jesus Christ, which God gave unto him," and which John put down in writing, he says, "Blessed is he that *readeth,* and they that hear the words of this prophecy, and keep those things which are *written* therein." His prophets of old God commanded to *write,* as, for instance, Jer. 30:1,2. "The words that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, *Write* thee all the words that I have spoke unto thee in a book."

Paul gives us the reason why the Lord gave us His wor in *writing,* saying, "From a child thou hast known the hol *Scriptures* [the holy writings], which are able to make the wise unto salvation through faith which is in Christ Jesu All *Scripture* [writing] is given by inspiration of God, an is profitable for doctrine, for reproof, for correction, fo instruction in righteousness; that the man of God may b perfect, thoroughly furnished unto all good works," 2 Tim 3:15,16,17. Likewise John, "Many other signs truly d Jesus in the presence of his disciples which are not *writte* in this book; but these are *written,* that ye might believe thi Jesus is the Christ, the Son of God; and that believing y might have life through his name," John 20:30,31. Agai "These things have *I written* unto you that believe on th name of the Son of God; that ye may know that ye ha eternal life, and that ye may believe on the name of the So of God," 1 John 5:13. How can we know that the Word i God, when passing through the channels of human perso alities, has not been subjected to man's own sinful thinkin and thus distorted or entirely lost? The absolute guara tee, that we have the Word of God in all its truth and purit we have only when we have recourse to the *written* Wor through which God speaks to us directly.

We have long ago been told that for Lutheran unity w need not accept the entire Scripture as the verbally i spired and therefore inerrant Word of God; now we are to that we do not really need the *written* Word at all, but "t Word of God," whatever that might be, as it finds expre sion in the "fullness of the Gospel message in a redeem person," whatever that might mean.

All this is, after all, nothing new in religious thinkin What alarms us is that such vague and unbiblical religiou thinking is finding expression among those who call them selves Lutherans. It is the same old enthusiasm (Schwae merei), which Luther successfully challenged at Worm against the Romanists, and at Marburg against the Zwin lians. Such Neo-Lutheranism gives up the *sola Scriptura* the Reformation. When that is gone, the other two, *s gratia* and *sola fides,* may also soon be lost. Certainly, th does not bring us any nearer to Lutheran unity, but mu farther away from it—and away from divine truth itse and thus spells the death of Lutheranism, and, in the fir analysis, of Christianity itself, for only the *written* Word God gives us the absolute assurance of divine truth, and " *is written,*" "*It is written again,*" is our only weapon ov against all religious errorists and Satan himself.

Concordia Seminary, St. Louis, Mo. JOHN H. C. FRI

MORE AND BETTER SINGING

To the Editor:

May I congratulate you on the March issue of the LUT ERAN OUTLOOK? It is brimfull of vital articles on r living issues in our Church. I was particularly interest in Pastor Clifford A. Nelson's article on "A Faith Th Sings."

I have thought for a long time, and have said it again a again, that we pin our success altogether too much on speec making. All this talking on all occasions is certainly ki ing real spiritual life and interest. Happy is the congre tion where there is much of soul-filled music and singi Music is the language of the soul. And, as you point o if we sang from the same hymnal as other Lutherans a used the same liturgy, we would not have to worry so ve long about Lutheran union. I don't believe that we w ever talk ourselves into harmony and union, but I firm believe that we could sing and worship ourselves into r Christian fellowship.

Well, just this word of appreciation.

Sincerely yours,

Nye, Wisc. A. SERENIU

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Australia Bound!

THE REV. THEO. P. FRICKE, commissioner of the Board of Foreign sions of the American Lutheran urch, left an Eastern port on April for Australia, where he will nego- e with the government for the re- n of our missionaries to New inea. Missionary John Kuder, new- appointed superintendent of the theran Mission at Madang, will e the next available ship and join n in Australia. The two will pro- d to New Guinea where they will ve conferences with the natives of Finschhafen and Madang fields, ing them the assurance of an early urn of our missionaries, and sur- ying the needs for the construction temporary dwellings for the mis- naries. Superintendent Kuder will nain on the field and the commis- ner will return to the United States report to the Church. He will be sent for about one year.

The commissioner has made sev- al trips to Washington which re- ted in the State Department giving arance to nearly all the mission ff. This means that passports will granted them when application is ade.

Dr. F. O. Theile, our representative Australia, has been seriously ill d it is hoped that Pastor Fricke will ach Australia as soon as possible to sist him. The commissioner carries e official greetings of the American theran Church to the United Evan- lical Lutheran Church of Australia. olding credentials from the Luther- World Convention, he will also present the interests of the orphaned theran Mission at Finschhafen, all whose missionaries are interned in ustralia. Bon voyage, Commissioner! od bless you and keep you and bring ou back safely!

New Director Accepts

The newly called director of parish ducation of the American Lutheran hurch, the Rev. Raymond A. Voge- y, has accepted the call extended m and expects to enter upon his new ork about June 1 of this year.

The Rev. Vogeley has held pastor- es in New York City and Bethesda, aryland, since his graduation from the Theological Seminary at Columbus, Ohio, in 1931. He comes highly recommended as most capable for the challenging task before him. May the blessings of the God of Peace be upon him and his work to the glory of God.

Lutheran Free Church

By H. C. Caspersen

Annual Conference Will Be Held

AT THE LAST WRITING there was a strong probability that the Lutheran Free Church would not be allowed to hold a regular annual meeting this year. Now permit to hold such conference has been received from the Office of Defense Transportation, and the Conference will be held June 6-10 at Trinity Lutheran Church and Augsburg Seminary and College, Minneapolis, Minn.

Pastor Leaves Minneapolis

Pastor Melvin J. Olson and family left Minneapolis for Lamberton, Minn., their new home, the first week of May. On Friday evening, April 27, there was a farewell gathering at the church where several hundred people were present. Speeches were made by the former pastor, Dr. T. O. Burntvedt, who 14 years earlier had welcomed Pastor Olson as his successor and installed him in the office.—Pastor Olson preached his first sermon in Trinity in the Norwegian language, which then was used alternately with the English.—The church choir sang and solos were rendered by the singer Miss Jennie Skurdalsvold. The president of the board of deacons and of the board of trustees spoke on behalf of the congregation, one lady, Mrs. Cecil Bye, spoke for the Ladies Aid, and Sister Superior Anna Bergland of the Deaconess Hospital, spoke for that institution. Dr. Christensen spoke for Augsburg Seminary. All speakers dwelt upon the kind and faithful services of Pastor and wife. Dr. Burntvedt presented, on behalf of gathered and absent friends, to Pastor Olson and family a gift of $500. In closing Pastor Olson spoke some appreciative words. He delivered his farewell sermon Sunday morning, April 29. Pastor Iver Olson, now studying at the university, will take over in the interim until the new pastor arrives, the Rev. Martin J. Olson, some time in July.

Campaign is Launched

Augsburg College and Seminary and Oak Grove Seminary, Fargo, N. D., are at this time launching their campaign for the greatest financial undertaking in their history so far. The goal for Augsburg is $250,000 and for Oak Grove, $50,000. The initial phase was the printing of the extra large edition of the English bi-weekly, the *Lutheran Messenger*.

The ingathering has been under way for some time, but not as a general campaign all over the area. However, some $95,000 in cash and pledges have already been secured.

It has been decided that no building operations shall begin until at least 90 percent of the whole amount has been secured. Avoidance of any considerable debt is to be scrupulously observed. It will take some time to reach the goal, but it is hoped that building operations may be commenced in the early summer of 1946.

When this project is brought to a successful completion, it will place Augsburg College and Seminary in a position to take care of its future program. "Old Main," which was built 76 years ago, as the first building on the Augsburg campus, will be torn down and a strictly modern science and library building will be erected on its site. Besides library, reading room, laboratories and some classrooms, the new building will also be headquarters of the Lutheran Free Church, with offices for the administration and the missions. It will be a four-story structure.

Oak Grove Seminary in Fargo, a first class academy, will likewise receive a substantial improvement in the proposed new addition.

Santal Mission Conference

Although not strictly a Lutheran Free Church enterprise, the American branch of the Santal Mission is very closely connected with this Church. The mission was started some 78 years ago by the two world famous missionaries, Lars O. Skrefsrud, a Norwegian, and Hans Börresen, a Dane. The American branch was established some fifty years ago upon a visit in America by Missionary Skrefsrud. In the middle 90's he preached at numerous places in this country. At that time was launched the *Santalmissionæren*, a monthly organ, for many years edited by a professor at Augsburg Seminary, the Rev. J. H. Blegen, who

also was treasurer of the Santal Mission here. Since then Professor Andreas Helland has been a member of the board of directors, and at the present time the Rev. Bernhard Helland, his son, is secretary-treasurer of the Mission and editor of the paper.

The Santal Mission is a joint work of Norwegian and Danish Lutheran bodies in America and of Christian friends in the two mother countries. The president of the Mission at this time is the Rev. Odd Gornitzka of the Norwegian Lutheran Church.

During the last days of April the Santal Mission held its fiftieth anniversary at the Immanuel Danish Lutheran Church, Minneapolis, whose pastor is the Rev. Edward Hansen. Missionary Erling Ostergaard, who is here on furlough from India, participated in the program, as well as Missionary Victor Bagger, who conducts a colony in India for the lepers. The latter showed pictures of his work, revealing the infinite pains and sacrifice required to bring relief and help, and sometimes cure, to these unfortunate people.

The *Santal Missionary*, begun in Norwegian, now practically all English, also celebrated its fiftieth anniversary at the same time.

Augustana Synod

By William E. Berg

Brotherhood Office Established

OFFICES OF the Augustana Lutheran Brotherhood were established at Rock Island, Illinois, on May 1. The address is 516-517 Safety Building The Rev. C. Oscar Leonardson on April 1 assumed his duties as full-time executive director of the Brotherhood. The establishment of this office in Rock Island is an innovation. Other departmental offices are located at synodical headquarters in Minneapolis. The new executive director is making plans for extensive visitation throughout the Synod.

Augustana College and Theological Seminary and the Brotherhood of the Rock Island District will be host to the Augustana Brotherhood convention to open on the Augustana campus, Wednesday, June 6.

The Augustana Brotherhood is marching forward into an effective and widespread program of Christian service which will prove a great sustaining factor in the Life and Growth program of the Church. Mr. Adolph A. Hanson, president of the Augustana Brotherhood, has this to say, "The Brotherhood, through the creation of the office of full-time executive director and establishment of an office in Rock Island, has been preparing the way for greater participation in the program of the Church in advancing the Kingdom of God. Our greatest concern is the local organization and the part it plays in the work of the local church."

President Bersell Returns from Europe

Dr. P. O. Bersell, president of our Synod, recently returned from an epochal and history-making trip to Europe. Dr. Bersell, accompanied by two other representatives of the Lutheran Church of America, spent some six weeks conferring with church leaders in London, Stockholm, Geneva, Paris, and other places. It becomes increasingly evident that these American representatives of Lutheranism in our land made a tremendous impression, not only on Lutheran leaders abroad, but also on many other prominent churchmen of the World Council of Churches. One becomes more and more convinced as the reports come in that this is one of the most important steps ever taken by the Lutheran Church, and that this trip abroad will have momentous and far-reaching results, not only within the Lutheran Church of the world but throughout all Protestantism.

Dr. Bersell has appeared in many parts of the Synod with a message s

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ing, challenging, and heart-hing that, as it is heard, one ot again be quite the same. Speak-f the Lutheran World Action ap- Dr. Bersell says, "Please believe hat the situation beggars de-tion. It is heart-rending. The is tremendous. But so is also pportunity for service. The war on over in Europe. At its close eal battle for Europe's soul will . The Christian Church must this battle or it will be lost. The eran Church has the greatest re-sibility of all, for 85 per cent of Protestants on the Continent are ere Lutherans."

nat an hour for the Lutheran ch of America! Our finest hour ur hour of greatest failure! But hall not fail. The love of Christ raineth us.

ynodical Convention to be Held

e annual convention of the Synod be held in First Lutheran Church, ne, Illinois, June 4-10. The Syno-Council will meet from May 30 une 2. The ministerium will con-June 4 and 5. Candidates of largest graduating class in the ry of the Seminary will be ex-hed. There are sixty-three, of h number seven will enter the laincy. Ordination will take place the afternoon of June 10. The od will have a 50 per cent dele-on in conformity with government gs. The Woman's Missionary So-y will not hold its convention this .

nference conventions have been with the approval of government ials. Conference reports, finan- and otherwise, have been most uraging. The largest of our con-nces, Minnesota, reported a gain 5,986 members, the largest annual in its history. The total per ita contribution, $23.14, per mem- was also larger than any pre-is year.

Accepts Call to Seminary

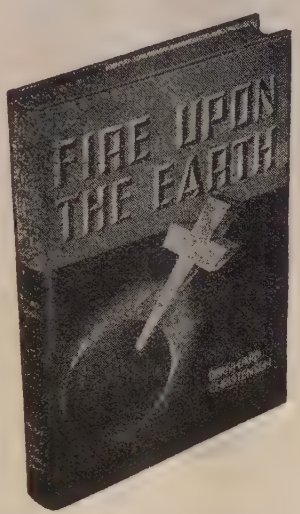
he Rev. Paul M. Lindberg, pas- of the First Lutheran Church, St. l, Minnesota, has resigned from parish to accept the call extended im to become an instructor in the ological Seminary at Rock Island. tor Lindberg will complete his dies this summer and next fall for doctor's degree. He is eminently alified for his new position, and his ching ability and fine Christian sonality will prove a valuable asset the teaching ministry of the Church. Pastor Lindberg served for a num- of years as president of Luther lege in Wahoo, Nebraska. He suc-ds Dr. S. J. Sebelius who has had a long and illustrious record, filled with great spiritual fruitage, as professor in the Seminary. Dr. Sebelius will continue until February, 1946, when Pastor Lindberg will begin his work in the department of Christian education and homiletics.

Dr. G. Everett Arden of Chicago will move to Rock Island this summer and will begin his duties as instructor in church history next September. He succeeds the late Dr. Adolph Hult. In recognition of the outstanding record and the magnificent spiritual and cultural contribution of Dr. Hult as professor in our Seminary for many years, friends from near and far have created a scholarship fund of over $2,000 for the Seminary. God be praised for these strong men of God who have given their best to the Kingdom. God be praised for reinforcements!

Victims of War Aided

The Augustana Institute of Swedish Culture has been active in raising funds for the "Rädda Barnen," or "Save the Children, Inc." organization in Sweden. This latter organization is caring for over 80,000 children who have sought refuge in Sweden. It is estimated that betwixt six and seven hundred additional refugee children are pouring into Sweden every week. Besides this, the people of Sweden are also giving aid to untold thousands of children and adults who remain in their homelands. In Norway, alone, over 400,000 persons are fed daily through the medium of

Fire Upon the Earth



by

Dr. Bernhard Christensen

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"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

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the Swedish Red Cross. The Augustana Institute of Swedish Culture has raised nearly a thousand dollars to assist the great work. Dr. C. G. Carlfelt of the Augustana Seminary is in charge of this worthy project.

United Danish

By H. Skov Nielsen

To Strengthen Seminary Faculty

FROM THE BEGINNING of the school year 1946-47 the Trinity Seminary faculty is to be strengthened with the addition of at least one new member, according to report from a recent meeting of the board of trustees. In the meantime, Professors C. B. Larsen, P. Nyholm, and Theo. I. Jensen have been granted a year's leave, at designated salaries, for advanced study and research work. The students will enroll for next year's work in other Lutheran seminaries approved by the Trinity Seminary faculty. Dr. J. P. Nielsen's request for retirement a year hence has been granted. During the coming year he will teach religion classes in the college, besides acting as guide and advisor for the seminarians in their studies elsewhere.

New Workers for South America

Acting under authorization by the 1944 synodical convention, the church council has decided to call one addition pastor and one lay worker for the South American mission field. Reports from Pastor Morck indicate that a good beginning has been made, and that the need is great.

Notes

The Pella congregation of Omaha, Nebr., has sold its church property to the Missouri Synod for use in mission work among the many colored people in the district. Our people have purchased a site at 42nd and Dodge Sts., where they hope to erect a new structure as soon as conditions permit.

The Salem congregation, Brooklyn, N. Y., celebrated the 50th anniversary of its founding with a series of meetings April 18-22, at which synodical Vice President H. C. Jersild of Chicago was the guest speaker. The fine new church property on Ovington Avenue is now almost free of debt.

Pastor S. J. Hansen has resigned as manager of the Bethany Home at Waupaca, Wis., to take up Lutheran Welfare work in Southern Calif. The change will take place about July 1.

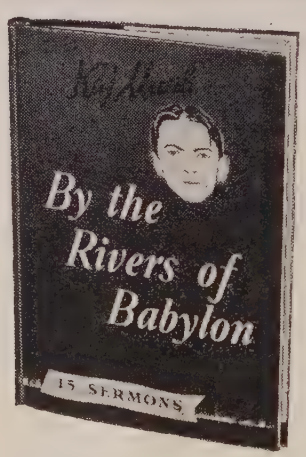
Pastor H. P. Andersen, who until recently served the church at Wolbach, Nebr., has moved to Brush, Colo., where he has purchased a home of his own. He will spend part of his time as bookkeeper at the Eben Ezer Mercy Institute.

Norwegian Lutheran

By L. M. Stavig

CONCORDIA COLLEGE and the entire Norwegian Lutheran Church lost one of its ablest and most consecrated and influential workers when Professor Carl B. Ylvisaker, head of the department of religion at Concordia College, Moorhead, Minnesota, passed away on April 16. He had be ailing since last November, but co tinued teaching until the Christm holidays.

Pastor Ylvisaker served the congr gation at Northwood, Iowa, for fi years before going to Concordia 1926 to teach Christianity. He h been a leader in the Bible Cam movement of the Church year aft year, spending the greater portion his summer vacations bringing t Word of God to the youth of t Church. Both in the Bible camps a in the classes at the college he h been a great spiritual force, by life and teaching exerting an u



By the Rivers of Babylon,

Fifteen Sermons by Kaj Munk.

Translated by John M. Jensen. These sermons are selected out of a collection of twenty-six originally printed in the Danish language in Argentina. They were delivered in the spring and summer of 1941, when Denmark had been one year under German occupation. In their striking and provocative form, as well as in the incisiveness of their message, these sermons resemble the four which were so favorably received here last year.

A few of the chapter headings are: "The Good Shepherd," "A Little While," "Sin, Rigteousness, and Judgment," and "Ye Shall Be My Witnesses." Beautifully bound in maroon cloth binding with gold imprinting. Attractive jacket. Price, $1.00.

ATTENTION!

New Book to Come Off the Press This Month - - - -

History of the Church of Denmark

Jens C. Kjaer

The avowed purpose of this little book is to acquaint descendants of Danish immigrants with the outstanding personalities, the main events, and the principal religious movements within the Mother Church. It will be found useful also to Americans interested in Scandinavian culture and church life.

Informative, concise, readable. Sewed, paper cover, approximately 140 pages. Price, $1.25.

Order your copy now to insure prompt delivery upon publication.

Watch for the Announcement of Another New Publication - - -

Hymns and Hymnwriters of Denmark

by J. C. Aaberg

An attempt to present and interpret to English readers the rich treasures of Danish hymnody and to introduce the remarkable men who have created them. The author has shown considerable poetic gift in his numerous previous translations of Danish hymns and should be well qualified for his present task.

Attractive jacket, cloth bound, approximately 200 pages. Tentative price, $1.50.

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lly strong influence upon the s of young people. Not only did each them in a formal way, but ng men and young women were tantly attracted to him for per- l conferences concerning their itual needs.

Philippine Missionaries

haplain Alf. M. Kraabel of our rch had opportunity to visit our up of missionaries in the Philip- es soon after their release from Bilibid prison in Manila. He sent church press a detailed letter de- bing the reunion scenes and also uded a recent photograph of the re group. In two intimate visits was permitted to bring news from erica to the group that had for e years been isolated, to receive n them an account of their long iod of imprisonment, and then to duct for them a service of holy mmunion.

haplain Kraabel closed his letter h the following stirring messagc: was a joy to learn how deepened become the spiritual life of our sionaries, how intensely and mili- tly Lutheran their deepest convic- ns are, and how filled with zeal l crusaders' conviction, to hurry with the Gospel into all parts of world. They were eager for news the home Church. I answered them best I could. They are anxiously cerned about the spirit of the ne Church. What was being done foreign missions, in home missions, education? Did the Church see, any longer its opportunities mere- but rather its pressing obliga- ns? They were much heartened en I reported what I could of ad- nces into South America, progress the home mission front, and the engthening of our whole educa- n program. The spirit among them, l in them as individuals, is a joy behold. I know that they will get k to America with a flaming mes- e of the Gospel and its hope for s agonizing, dying old world."

Senator John Moses

Senator John Moses, junior sena- from North Dakota, member of inity Lutheran Church at Bismark, rth Dakota, passed away and was ried at Bismarck on March 7, 1945. rn in Norway in 1885, he entered itical life after serving as a North kota attorney and banker. Follow- a period as governor of the state, was elected to the United States nate. He had barely begun his m of office when stricken. In his neral sermon, Dr. T. F. Gullixson included the following statement: "I do not know why, in the narrower sphere of one of the smaller states as populations go), the name of Honest John Moses should not live on, even as in the wider sphere of nation and of the world, the name Honest Abe lives on as an inspiration to free people everywhere."

Colonization Bureau

Readers of the *Lutheran Herald*, official publication of the Norwegian Lutheran Church of America, now find themselves reading a page headed "Colonization Bureau." Heeding the call for an attempt to maintain the character of strong Lutheran communities, this department lists farms for sale and farms wanted throughout the Church. It is hoped that this agency may assist Lutheran farmers in locating themselves in areas near Lutheran churches and in maintaining farms in Lutheran hands.

Chungking Congregation

Reports recently received from missionaries in Chungking indicate that the congregation organized there by the N.L.C.A. is gradually coming to fill an important place in the Christian life of the Chinese capital. The aged Chu Haoran, veteran of many years of leadership in the Chinese Church, has been named pastor of the congregation. The Rev. Arne Sovik divides his time between youth work in and about the city and the work of student relief. The presence of large numbers of Chinese refugees as well as missionaries from various fields provides a growing group of worshipers in the Sunday services in this infant congregation.

Social Service Education Week

Augustana College students and faculty members recently conducted a social service education week at the college. Special speakers, personal conferences, and open forums combined to bring various phases of this growing work to the attention of the group. Speakers during the week included Miss Evelyn Swanson, former worker in the Lutheran Welfare Society in Detroit, Michigan; Judge Lewis Larson, juvenile court judge in Sioux Falls; Norman Stordahl, Y.M.C.A. secretary of boys' activities; Miss Bertha Bragstad, executive secretary of the South Dakota Lutheran Welfare Society, and Mr. Jay Roney, executive secretary of the Lutheran Welfare Society of Minnesota.

Special Funds

According to figures recently released by Dr. J. A. Bergsaker, stewardship secretary of N.L.C.A., the pledges to the N.L.C.A. Centennial Fund now total $2,680,415.21. Of this amount, $2,216,625.62 has thus far been paid. Of the latter amount, $158,443.16 was paid during 1944. During this same period payments to Lutheran World Action totaled $249,971.79.

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ON THE RELIGIOUS HORIZON

Summer Graduate School Projected

Noted Theologians Will Give Lectures at Sessions Scheduled at Maywood Seminary

THE AMERICAN LUTHERAN conference will be represented by two faculty members at the summer graduate sessions of the Chicago Lutheran Theological Seminary, in Maywood, Illinois. They are Dr. Edgar Carlson, president of Gustavus Adolphus College, and Dr. Umhau Wolf of the American Lutheran Church, a member of the Maywood faculty.

Dr. Carlson will conduct a course of thirty lectures on "Scandinavian Contributions to the Reconstruction of American Theology," and Dr. Wolf will teach "The Poetry of the Old Testament" during the first term of three weeks, July 23 to August 10.

A second term is scheduled from August 13 to August 31 on the Maywood campus. All Lutheran pastors are invited to attend either or both of these graduate sessions. Other courses to be presented are as follows:

First term—"Foundations of Lutheranism in America," Professor E. T. Bachmann, and "Sepcial Problems in the Theology of Luther," Professor Wilhelm Pauck, University of Chicago.

Second term—"The Mind of Paul in the Philippian Letter," Professor J. Sittler, Jr.; New Testament Criticism: The Greek MSS of the Gruber Collection," Professor R. Neumann, Carthage College; "Nineteenth Century Lutheran Theology," Professor Otto Heick; and "Rural Sociology," Professor Victor Obenhaus, University of Chicago.

Chaplain Lauds Missions In Marshall Islands

The Church is the vital center of village life in the Marshall Islands, Chaplain George P. LaBarre, USNR, told the American Board of Foreign Missions in Boston, Mass., on his return from the South Seas.

"Because of the work of the missionary the Marshall Island Christians were a great help to the American forces," he said. "They welcomed them with open arms, and continue to do so."

Made responsible for religious work among the natives, Chaplain LaBarre visited with the church elders, preached to the people, baptized babies, conducted Communion services, and married couples. The chief, or king of the island, is usually a leading Christian, he said, generally an elder in the Church. On Sunday, the whole village dresses up and goes to church.

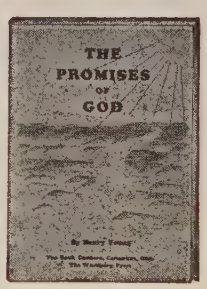
"The Marshall Island Christians are an inspiration to hundreds of Marines and sailors," declared Chaplain LaBarre, an Episcopal clergyman whose home is in Williamsburg, Va. "The work, so well established by the American Board of Foreign Missions, has been carried on in grand style by the native Christians. They are a devout people who have held on to their faith through great trials and have not gone back on it one single inch. They take their religion seriously, and it has been a unifying force among the Islands."

The Chaplain could give the American Board officers no further word on the fate of their one remaining white retired missionary, the Rev. Carl H. Heine, who was in Jaluit at last reports. He revealed, however, that through a native Christian leader from another island, he had learned that Alexander Milne, a native Congregational minister, had been beheaded by the Japanese.

Excerpts from

THE PROMISES OF GOD

By HENRY YOUNG



Because we have learned how vain are often the promises of men, we fail to appreciate the full significance of a sure promise from God. There can be no element of uncertainty in the promises of God. Every promise of God carries with it the certainty of its fulfillment. Every promise of God is spoken with those same mighty words which caused all things to come into being at the time of creation. A promise of God is as good as if it had already been fulfilled.

*

No doubt, many of these promises that your Lord has made to you you don't even know. Some of them you may have known at some time, but you have forgotten them. But your Lord and Savior has not forgotten a single one of them. "He will ever be mindful of his covenant" (Ps. 111:5).

*

Many promises of God have been fulfilled. In the proper time each one shall be fulfilled. When we see how the Lord has kept each promise at the appointed time, it helps us to trust in those which have not yet been fulfilled. Each promise that the Lord has kept is a seal unto God's truth and is an assurance that all shall be fulfilled.

*

If we trust in anything above the promises of God then the very thing which we are hoping to get we will fail in getting, and the very thing which we are trying to avoid will come upon us.

*

The promises of God are complete. They are perfect. We can not make them any better. We can only mar them by taking anything away from them or by adding anything to them. Each promise of the Lord's is a pattern perfectly designed with infinite wisdom for our good. Any change that we try to make on it will only spoil it.

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ll Faiths Demand Religious Liberty

nan Catholics Join Protestants and Jews in Asking Bill of Rights

HE THREE major religious faiths in the United States—Protestant, nan Catholic, and Jewish—are unit- in demanding that an International . of Rights be incorporated in the rld charter to be framed by the ted Nations Conference now meet- in San Francisco.

n a statement issued at Washing- , D. C., the administrative board of National Catholic Welfare Con- ence, comprising the Catholic hier- hy of the United States, asserted t "active participation in the inter- ional organization ought to be con- oned on the acceptance" of a Bill Rights.

In all history, and particularly in dern history," the Bishops said, ngers to world peace have come m the unjust treatment of minori- s, the denial of civil and religious erties and other infringements on inborn rights of men. To re- ve these dangers, the nations uld adopt an International Bill of ghts, in which men and groups erywhere would be guaranteed the l enjoyment of their human rights."

Similar appeals had been made rlier by the Federal Council of urches, both through its Commis- n on a Just and Durable Peace and Joint Committee on Religious Lib- y, and by the American Jewish mmittee.

During the past year, the Federal uncil, in various pronouncements religious liberty, has called for es- blishment of an agency on "Human ghts and Fundamental Freedoms" part of the world organization to otect the rights and freedoms of peoples.

The American Jewish Committee, uing a statement last December ose signers included 348 churchmen all faiths, urged the creation of an nternational Bill of Human Rights" guarantee for every man, woman d child, of every race and creed and every country, the fundamental ghts of life, liberty and the pursuit happiness."

Late last month an appeal was di- cted by the National Lutheran Coun- l to the American delegates at San rancisco to "make every effort to uarantee religious freedom through- ut Europe."

Dissident Methodists Form New Southern Church

The Southern Methodist Church has been formally established as a new denomination by members of the former Methodist Episcopal Church, South, who refused to enter the merger of American Methodism in 1939.

Action was taken at a general conference at Atlanta, Ga., called by the Laymen's Organization for the Preservation of the Southern Methodist Church, and attended by laymen and ministers from ten southern states, said to represent some 5,000 members.

It had been originally planned to adopt the old name of Methodist Episcopal Church, South, but the dissenters were forbidden by the courts, after a series of civil suits that extended over several years, from using that name. Legal authority was given, however, to adopt the name of Southern Methodist Church.

Delegates to the general conference declared that dissent from the merger was not based on doctrines, rules, government, or church work, but charged that the unified Methodist Church was "too modernistic" and "incompatible with the teachings of John Wesley."

THE MEANING OF BAPTISM FOR A LUTHERAN

BY A. D. MATTSON

What is the meaning of baptism? How did Luther interpret this sacrament? How is it related to Christian life and experience? These are some of the questions clearly answered in this book.

Mistaken ideas as to the meaning of baptism are found even among those who were once taught its true significance. The author considers the more common misconceptions, correcting them, and setting forth the plain teaching of the Bible in each instance.

The title is worded as it is with good reason. There *is* a Lutheran interpretation of baptism and Lutherans believe it is scriptural. Part Four of Luther's Small Catechism remains the classic statement of that view. Rightly therefore, Dr. Mattson, in elaborating on that statement, quotes largely from other writings of Luther in which the sacrament is explained in fuller detail and its implications for Christian life are outlined.

This discussion of baptism will contribute much to a vital and comforting understanding of the sacrament.

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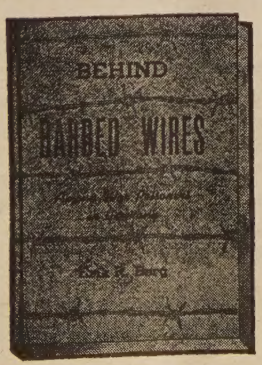
BEHIND BARBED WIRES

A Stirring Account of Everyday Life Among War Prisoners in Germany

By ERIK R. BERG

English translation by O. N. Olson. Foreword to the American Edition by P. O. Bersell, president, National Lutheran Council.



Free from sensationalism, yet profoundly stirring, is this account of the strange life "behind barbed wires." An experienced worker among war prisoners gives us glimpses from an uninterrupted ministry of three years in war prisoners' camps in Germany. There are illuminating intimate sketches of individual prisoners and the descriptions of their longings and their reaction to material and spiritual ministrations have a warm touch.

These snapshots of life among war prisoners reveal the blessed work being done under the auspices of the Y. M. C. A.

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Church Leaders Ask Peace Plan Changes

Insist That "Big Three" Domination Shall Not Become Shield for Imperialism

CHANGES IN the Dumbarton Oaks plan are essential if it is not to "prove a mere camouflage for the continuation of imperialist policies and the exercise of arbitrary power by the Big Three for the domination of other nations," it was asserted in a statement issued last month by fifty-one religious leaders of various denominations in New York City.

It was recommended that the preamble of the Oaks proposals should state the purposes of justice set forth in the Atlantic Charter; the Assembly should have the power to lay down general rules for the peaceful conduct of international relations, as well as to revise the peace settlements; the veto power of the great powers should be altered and the constitution of the organization should be subject to amendment by a vote of two-thirds of the Assembly; and the great powers should not be allowed to veto such amendments.

Addressed to the U. S. delegation to the San Francisco Conference, the statement said that they, and the delegations of the other United Nations, have "the opportunity to stop the deterioration of international relations and to take a real step toward peace and world organization."

"If the San Francisco Conference adjourns without action to set up a world organization," it said, "you who represent the United States and your fellow-delegates will leave a world of anarchy and the probable result will be a third World War.

"If you set up a world organization in name only which will serve merely as a screen for another unholy alliance of victor powers, that also will leave the world in anarchy and the probable result will be a third World War. This need not be. The people of our own country and of all the lands are ready to respond to leadership which will summon them to turn now in a new direction."

Signers included Dr. Allan Knight Chalmers of Broadway Tabernacle, New York; Dr. Phillips Packer Elliott of the First Presbyterian Church, Brooklyn, N. Y.; Prof. Robert L. Calhoun of Yale University Divinity School; Dr. George A. Buttrick of the Madison Avenue Presbyterian Church, New York; Bishop William Appleton Lawrence of the Episcopal Diocese of Western Massachusetts; Prof. Henry J. Cadbury of Harvard University Divinity School and chairman of the American Friends Service Committee; Dr. Rufus M. Jones of the Society of Friends; Dr. Georgia Harkness of Garrett Biblical Institute, Evanston, Ill.; and President E. McNeill Poteat of Colgate-Rochester Divinity School.

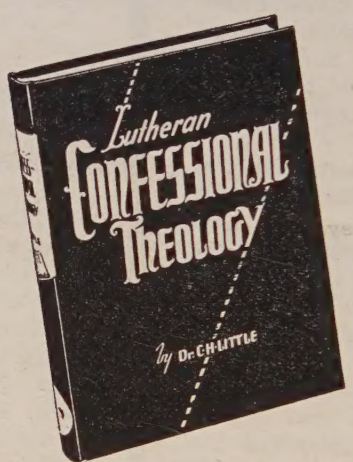
Missouri Leader Proposes Single Lutheran Church

Lutherans of America were called upon to unite their separate bodies into a single Church, in a plea made by Dr. Walter A. Maier, noted speaker of the International Lutheran Hour of the Missouri Synod, at the annual meeting of the Lutheran Society of New York. The need, he said, is for Lutherans to reach an "agreement given by the Holy Spirit."

Dr. Maier urged the Lutheran Church to be "a Bible Church," to accept the entire Scriptures as the "errorless Word of God," and to be a "Gospel preaching Church."

He also urged the Church to definitely dedicate its laity to the contribution the men and women in the pews must make," to "testify to the Lord Jesus Christ."

Dr. Maier was introduced by Dr. Franklin Clark Fry, newly elected president of the United Lutheran Church.



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"Not the least interesting item about this little book is the fact that the Concordia Publishing House of the Missouri Synod publishes this volume by a professor in the United Lutheran Seminary at Waterloo, Canada. In a sympathetic, and commendatory introduction, Dr. Theodore Graebner, of the Concordia Seminary faculty, states the necessity for a creed, sketches the historical background of the Confessions, and pays earnest tribute to three ecumenical American Lutheran theologians, Dr. Charles Porterfield Krauth, Dr. Theodore E. Schmauk, and Professor E. H. Klotsche."

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e Withdrawal from Federal ouncil Because of Speech by Rockefeller

RT. REV. James P. Wolfe, shop of the Episcopal Diocese ıg Island, has been rebuked by een clergymen of his diocese manding that the Protestant pal Church withdraw from the l Council of Churches.

op DeWolfe charged recently ıe Federal Council had endorsed phlet containing an address by D. Rockefeller, Jr., in which the allegedly denied the importance sacraments of baptism and the supper.

n open letter to the bishop, the men asked whether, by his de- he had not "indicted our Gen- Convention and impugned the s of a large number of bishops, and deacons." They pointed ıat Presiding Bishop Henry St. e Tucker was a past president Council, and that "many dis- shed bishops and priests serve ious departments" of the inter- ınational agency.

signers stressed that "the sub- f church unity is so exceedingly that we are willing to overlook inadequacies of statement in ıtterance of an individual or ."

y added that "unless the King- s put first, it matters little what second, whether it be baptism Lord's supper," and that "when ingdom is first, baptism and the supper fall into their rightful ıeautiful place."

e not our unhappy divisions to- n the Church," the letter asked, ly due to the fact that we have rected the minds of men from ıpreme objective of the Kingdom ixed them upon the lesser mat- of the law, mint, anise, and ıin?"

ıcluding, the clergymen declared "it would be a spiritual calamity ıe Church to withdraw from the cil for the reasons you mention; especially at this time, when the tian Church should be united in to make its contribution to the on of the tragic problems of the d."

. Rockefeller's address on "The tian Church—What Of Its Fu- " was given at a meeting of the stant Council of the City of New , and was subsequently printed in a pamphlet by the Protestant Council.

Asked to comment on Bishop DeWolf's charges, Dr. Roswell P. Barnes, associate general secretary of the Federal Council, said, "The pamphlet speaks for itself."

Spokesmen for the Federal Council have denied that any endorsement of Mr. Rockefeller's views was intended or implied, adding that the pamphlet was issued as a public service.

Lutherans Seek Agreement On a Common Hymnal

In an effort to reach agreement on a common Lutheran hymnal and uniform liturgical worship forms, a conference of various hymnal and liturgical commissions representing several principal Lutheran bodies of the United States has been scheduled for Pittsburgh, Pa., June 19-21.

The conference has been called by Dr. Luther D. Reed, Philadelphia, Pa., chairman of the Common Service Book Commission of the United Lutheran Church in America, and was prompted by the fact that a number of Lutheran groups have committees or commissions working on revision of their respective hymnals and worship forms at the present time.

Impetus to the movement for agreement on a common Lutheran hymnbook was given by a recent editorial in the LUTHERAN OUTLOOK.

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ELBERT M. CONOVER, Director of Interdenominational Bureau of Architecture, says: "It contains information and good counsel that should enable pastors and church building committees to avoid the pitfalls so likely to be encountered in church building or improvement projects. The book will help churches to make their building programs not only successful in outcome, but an excellent means of religious advance."

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105 Chaplains Dead In Nation's Service

In Addition to These, Fourteen Are Missing in Action, and 42 are Prisoners

LATEST CASUALTY figures of the armed services reveal that 51 military chaplains have been killed in action, and 53 have died and one has been killed in line of duty, since Pearl Harbor.

In addition, 14 chaplains are missing in action, 42 have been detained by the enemy and one has died while being thus detained by the Japanese.

The total number of wounded, including those who were not hospitalized, is 169, according to latest figures.

All branches of the Army, with about 7,800 chaplains, reported at latest count that 46 of their chaplains have been killed in action, 49 have died while in the line of duty, 144 have been wounded in action, one has died of disease while being detained by the enemy, 38 are being detained by the enemy, and twelve are missing in action.

All branches of the Navy, with about 2,600 chaplains, reported at last count that five chaplains have been killed in action, four have died in line of duty, one has been killed in an operational accident, four are being detained by the enemy, and 25 have been wounded in action.

A Brand New Trap For Guileless Pastors

A new and rather clever racket is reported by Lutheran pastors in the vicinity of New York City, and warning is hereby issued to pastors in other sections to be on the alert. A man calling himself John P. Wallace (he may use other names) presents himself to a pastor, giving a nearby address, and asking the pastor to write to the pastor of a Lutheran church in the area for his letter of transfer of membership. He states that he is a graduate of M. I. T., is recovering from a period of illness, and is now employed as an engineer in the locality. Then comes the hard luck story and the touch for a loan. The pastor who is asked for the letter of transfer has never heard of the man! It is believed he will transfer his activity to another section of the country shortly.

One day is designated as "Thanksgiving Day." How it would revolutionize life if we appointed one day a year for "Grumbling Day" and all the other days were used for thanksgiving!

Potpourri

The Lutheran Inner Mission Society of Washington, D.C., has dedicated a new 5-story home in the heart of the needy area at 1002 11th Street, N.W. Members of supporting American, Augustana and United Lutheran churches of the city participated. The new building in charge of Miss Frances Dysinger as executive director, will be a center of child care, mother training and other programs. In cooperation with the Women's Bureau of the metropolitan Police Department the Inner Mission Society will care for girls released from detention in the National Women's Reformatory. One floor of the building will be reserved this purpose, the only such quar available in the nation's capital.

Up to 90% of the German prison of war at a camp in Normandy are tending religious services according Rev. Birger Forell, Swedish pastor w is serving them, International Chr tian Press Service reports from G neva. Distinction is to be drawn tween the infantry troops recently ken and the earlier prisoners, includ air troops and U-Boat garrisons, w were for the most part the more natical members of the Nazi party, a were very unresponsive to the m sage of Christianity.

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